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The Sublime Science of the Great Vehicle to Salvation,

being

a Manual of Buddhist Monism.

The Work of Ārya Maitreya with a Commentary by Āryāsanga.

Translated from the Tibetan with introduction and notes

by

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Introduction.

I. The 5 Treatises of Maitreya and their Subject-matter.

According to the Tibetan tradition, the foundation of all the exegetical literature connected with the Buddhist Scripture of the latest and, partly, of the intermediate period[1] is contained in the 5 treatises ascribed to the Bodhisattva Maitreya. These are:—

1) The *Sūtrālaṁkāra*,[2]
2) „ *Madhyānta-vibhanga*,[3]
3) „ *Dharma-dharmatā-vibhanga*,[4]
4) „ *Abhisamayālaṁkāra*,[5] and
5) „ *Uttaratantra*.[6]

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[1] Tib. *ḥkhor-lo-tha-ma* = *antya-cakra-(pravartana)* and *ḥkhor-lo-bar-ba* = *madhya-cakra-(pravartana)*. These are regarded in general as the foundation of the two branches of the Mahāyānistic literature, viz. 1) the idealistic, maintaining the unreality of the external world (*bāhya-artha-śūnyatā*) i.e. the Yogācāra system of Āryāsanga (IV—V century A. D.) and 2) the monistic teaching of universal non-substantiality (*sarva-dharma-śūnyatā*) i.e. the Mādhyamika system founded by Nāgārjuna (II century A. D.). The ideas expressed in these 2 branches of Mahāyāna are much older than Āryāsanga and Nāgārjuna who have only established regular philosophical systems.

[2] Tib. Mdo-sde-rgyan.

[3] Tib. Dbus-mtbaḥ-rnam-ḥbyed.

[4] Tib. Chos-dan-chos-ñid-rnam-ḥbyed.

[5] Tib. Mṅon-rtogs-rgyan.

[6] Tib. Rgyud-bla-ma.

Of these 5 treatises the original Sanskrit text of the *Sūtrālaṁkāra* has been edited by Prof. Sylvain Lévi, who has likewise given a French translation of it. The Sanskrit text of the *Abhisamayālaṁkāra* and its Tibetan translation have been recently edited by Prof. Th. Stcherbatsky and by myself in the Bibliotheca Buddhica and will be followed by an analysis of the 8 subjects and the 70 topics which form its contents. The 3 other works have not, till now, met with the full appreciation of European scholars. The reason perhaps is that we possess only their Tibetan translations in the Tangyur (MDO XLIV), the original Sanscrit texts having not, up to this time, been discovered. An investigation of this branch of Buddhist literature according to the Tibetan sources enables us to ascertain the exclusive importance of the said 3 treatises as containing, in a very pregnant form, the idealistic and monistic teachings of later Buddhism. In particular the Tibetan works draw our attention to the *Uttaratantra*, the translation and analysis of which forms the subject-matter of the present work. It is indeed the most interesting of the three, if not of all the five, being the exposition of the most developed monistic and pantheistic teachings of the later Buddhists and of the special theory of the Essence of Buddhahood,[1] the fundamental element[2] of the Absolute, as existing in all living beings. Before we commence an investigation of this theory, it is necessary to give a general summary review of the contents of all the 5 treatises. The Lamaist monasteries of Tibet and Mongolia possess separate block-print editions (independently from the Tangyur) of all of them.[3] We have moreover works of diverse Tibetan scholars containing a special analysis of them *en regard*.[4] Both these circumstances greatly facilitate a sum-

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[1] *tathāgata-garbha = de-bźin-gśegs-paḥi-sñiṅ-po.* [2] *dhātu = khams.*

[3] In Transbaikalia we have two such editions, one issued by the Bde-chen-lhun-grub-gliṅ (Aga), and the other by the Gusinoozersky Monastery.

[4] Among these works it will be sufficient to mention two, viz. 1) The Commentary on the Abhisamayālaṁkāra by Jam-yaṅ-gā-bᵃi-lo-ḍö (Ḥjam-dbyaṅs-dgaḥ-baḥi-blo-gros, edition of the Lo-sä-liṅ section of the Bräbuṅ Monastery of Tibet), and 2) the investigation of the contents of the 3 Prajñā-pāramitā-sūtras by the celebrated Loṅ-dol (Kloṅ-rdol) Lama.

mary investigation of the works in question and of the theories contained in them. According to the earlier Tibetan writers,[1] the *Sūtrālaṁkāra*, *Uttaratantra*, *Madhyānta-vibhaṅga* and *Dharma-dharmatā-vibhaṅga* are all of them written from the standpoint of the Yogācāra-vijñānavāda school. The *Abhisamayālaṁkāra*, as an interpretation of the Prajña-pāramitā-sūtras, is regarded by the said authorities as referring to the Scripture of the intermediate period, i.e. as a Mādhyamika work. The Tibetan authors of the later period, Tsoṅ-kha-pa, &c., have another opinion as regards this subject. They admit, as their predecessors, that the *Sūtrālaṁkāra* and the two *Vibhaṅgas* contain an exposition of the specific Yogācāra teachings. But the *Uttaratantra* is according to them not a Yogācāra, but a Mādhyamika-Prāsaṅgika[2] work, since it expresses the extreme monistic views peculiar to that school. As to the *Abhisamayālaṁkāra*, it is regarded as belonging to that branch of the Mādhyamika school which is called Yogācāra-Mādhyamika-Svātantrika,[3] the representatives of which are the great authorities in the Prajñā-pāramitā,—Ārya-Vimuktasena, Bhadanta-Vimuktasena, and Haribhadra. As we shall see later on, this standpoint of the Tibetan writers belonging to Tsoṅ-kha-pa's school may in general be regarded as correct.

We shall now make an attempt to give a summary analysis of all the 5 treatises. We begin with the *Sūtrālaṁkāra*, which is the best known owing to the edition and translation of it by Prof. Sylvain Lévi. It is to be regarded as a systematical exposition of the teachings contained in the sūtras of the later period expressing

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[1] Cf. Bu-ton's Index of the Tangyur in his "History of Buddhism" 180 a. 3. —Bu-ton has even the tendency of viewing all the 5 treatises of Maitreya as forming one separate branch of literature belonging to the Yogācāra school. He says that this literature consists altogether of 20 treatises viz. the 5 works of Maitreya, the 5 divisions of Āryāsaṅga's Yogacaryā-bhūmi, the Abhidharma-samuccaya and Mahāyāna-saṁgraha and the 8 treatises of Vasubandhu. Cf. Prof. Stcherbatsky's article in the Muséon "La littérature Yogācāra d'après Bou-ston" and my translation of Bu-ton's History p. 57.

[2] Tib. Dbu-ma-thal-ḥgyur-ba.

[3] Tib. Rnal-ḥbyor-spyod-paḥi-dbu-ma-raṅ-rgyud-pa.

the Yogācāra views.[1] The whole work is characterized as a detailed exposition of the methods by means of which the Bodhisattva has to act on his Path toward Enlightenment.[2] The division of the subjects and chapters is as follows:—

First comes the exposition of the basis on which the Bodhisattva has to act.[3] Accordingly we have:—

Chapter I.[4]—A vindication of the Mahāyānistic Scripture and an attempt to prove it to be the true Teaching of Buddha.—

Chapter II.[5] The search of a refuge in the 3 Jewels, Buddha, the Doctrine, and the Congregation.—The individual who has obtained faith in the Mahāyānistic Teaching and in the 3 Jewels becomes able to enter the Path toward Salvation.[6]—

Chapter III.[7] The Germ of Enlightenment or the element of the saintly lineage[8] which is the source of all the virtuous qualities of a living being.—It must be first awakened to life in order to become the foundation of spiritual progress on the Path.[9]—

Chapter IV.[10] The Creative Mental Effort for Enlightenment,[11] the production of a special state of the mind connected with the desire of attaining Buddhahood in order to lead others to Salvation.— The person in whom the Germ of Enlightenment is aroused to life and who has made the Creative Effort can now begin his course of training.[12]

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[1] According to the Siddhānta (Grub-mthaḥ) of Jam-yaṅ-źad-pa, the sūtras which are regarded as the foundation of the Yogācāra system, are:—a) the Saṁdhinirmocana (tib. Dgoṅs-pa-ṅes-par-ḥgrel-pa), b) the Laṅkāvatāra, c) the Ghana-vyūha.

[2] Jam-yaṅ-gā-b^a^i-lo-ḍö, 8 a. 2.

[3] Jam-yaṅ-gā-b^a^i-lo-ḍö, 8 b. 2.

[4] Mahāyāna-siddhy-adhikāra. In the later Tibetan editions this chapter is divided into two parts viz. a general introduction (verses 1—6) and the vindication of Mahāyāna (v. 7—21).

[5] Śaraṇa-gamana-adhikāra.

[6] Jam. 8 b. 3.

[7] Gotra-adhikāra.

[8] *gotra* = *rigs.*

[9] *pratipatter ādhārah* = *sgrub-paḥi-rten.*

[10] Citta-utpāda-adhikāra.

[11] *bodhi-citta-utpāda* = *byaṅ-chub-tu-sems-bskyed.*

[12] Jam. 8 b. 4.

Next comes the exposition of the topics in which the Bodhisattva must become instructed. Accordingly we have:—

Chapter V.[1]—The activity of the Bodhisattva in pursuit of one's own weal and of that of others.[2] The causes of this activity are exposed in:—

Chapter VI.[3]–On the Absolute Truth and its cognition by the Saint. The teaching of the Absolute is given here from the standpoint of the Yogācāra system, i.e. as the negation of the imaginary[4] external world opposed to the relative[5] reality of the individual ideas and the unique, undifferentiated Absolute Reality.[6]—

Chapter VII.[7]—On the attainment of exclusive power by the Bodhisattva.—

Chapter VIII.[8]–The methods of attaining complete maturity oneself and of conveying the same to others.[9]—

Chapter IX.[10]—The teaching about Supreme Enlightenment and the 3 Bodies of the Buddha.—

Then follows the teaching about the way, how the Bodhisattva must undergo his course of training:—[11]

Chapter X.[12]—Faith in the Mahāyānistic Doctrine and adherence to it.—

Chapter XI.[13]—A search for the full knowledge of this Doctrine. Here we again meet with the typical Yogācāra theories concerning the 3 aspects of reality, &c.—[14]

Chapter XII.[15]—The preaching of the Doctrine by the Bodhisattva.—

Chapter XIII.[16]—Action according to the Doctrine.—

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[1] Pratipatty-adhikāra (1).

[2] Jam. 8 b. 5.

[3] Tattva-adhikāra.

[4] *parikalpita = kun-btags.*

[5] *paratantra = gžan-dbaṅ.*

[6] *pariniṣpanna = yoṅs-grub.*

[7] Prabhāva-adhikāra.

[8] Paripāka-adhikāra.

[9] Jam. 8 b. 5.

[10] Bodhy-adhikāra.

[11] Jam. 8 b. 7.

[12] Adhimukty-adhikāra.

[13] Dharma-paryeṣṭy-adhikāra.

[14] XI. 13 sqq., 38—41.

[15] Deśanā-adhikāra.

[16] Pratipatty-adhikāra (2).

Chapter XIV.[1]—The precepts and instructions received by the Bodhisattva at the time of his abiding on the Path. The different stages of the latter, as the 4 degrees of the Path of Training,[2] &c.

Chapter XV.[3]—The skilful acts of the Bodhisattva. Thereafter we have an exposition of these acts in detail:—

Chapter XVI.[4]—The 6 highest transcendental virtues and the four methods of obtaining adherents.[5]

Chapter XVII.[6]—On the worship of the Buddha and the limitless noble feelings.[7]

Chapter XVIII.[8]—The characteristic properties harmonizing with Enlightenment.[9] The Accumulations of Virtue and Wisdom,[10] &c.

Chapter XIX[11].—The different virtuous properties of the Bodhisattva.

Chapter XX—XXI.[12]—The termination of the Bodhisattva's activity at the time of final Enlightenment.—

The *Sūtrālaṁkāra* is thus, as we have just seen, an exposition of Yogācāra theories in connexion with the religious practice and conduct of the Bodhisattva. In the next two works, viz. the *Madhyānta-vibhanga* and *Dharma-dharmatā-vibhanga*, the philosophical part predominates. These treatises are regarded as special interpretations of that part of Scripture which contains the Yogācāra Doctrine in its purest and most pregnant form, such as the *Saṁdhinirmocana-sūtra.*[13] A special characteristic feature of this doctrine is, besides its idealistic character, the discrimination between the 3 aspects of reality which we have slightly mentioned above. The *Madhyānta-vibhanga* exposes the Yogācāra theories from the stand-

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[1] Avavāda-anuśāsanī-adhikāra. [2] *nirvedha-bhāgīya,* XIV. 23—27.

[3] Upāya-sahita-karma-adhikāra. [4] Pāramitā-adhikāra.

[5] *catvāri saṁgraha-vastūni = bsdu-baḥi-dṅos-po-bži.*

[6] Pūjā-sevā-apramāṇa-adhikāra. [7] *apramāṇa = tshad-med-pa.*

[8] Bodhipakṣa-adhikāra.

[9] *bodhipakṣika-dharma = byaṅ-chub-kyi-phyogs-daṅ-mthun-paḥi-chos.*

[10] *puṇya-jñāna-saṁbhāra.* [11] Guṇa-adhikāra. [12] Caryā-pratiṣṭhā-adhikāra.

[13] Tib. Dgoṅs-pa-ṅes-par-ḥgrel-pa, otherwise called Mdo-sde-dgoṅs-ḥgrel, Kg. MDO. V.

point of their being the middle way,[1] the negation of the two extremities of Eternalism[2] and Materialism,[3] or otherwise, of Realism and Nihilism.[4] As the external world is regarded as unreal and allowed only an imaginary, fancied[5] existence, the extremity of Realism becomes rejected. But, on the other hand, there is neither any room for nihilistic views, since the relative[6] reality of the individual ideas from the empirical standpoint[7] and their ultimate Absolute Reality[8] are both admitted.

The subject-matter of the *Madhyānta-vibhanga* is divided into 7 topics which are as follows:—

1) The 3 aspects of reality,—Chapter I.
2) The various forms of obscurations which are to be removed,—Chapter II.
3) The Absolute Truth according to the Yogācāra theory,—Chapter III.—It is defined as "that which, being cognized, makes impossible the origination of views maintaining the reality of the separate elements or of the personality[9] as a whole, of subject and object[10] and of ens and non-ens.—
4) The antidotes against the defiling elements, and
5) The concentration of mind upon these antidotes,—Chapter IV.
6) The basis for this concentration and
7) The activity on the Mahāyānistic Path,—Chapter V.

In the *Dharma-dharmatā-vibhanga* the theory of the 3 aspects of reality is the basis on which the elements (*dharma*) of the Phenomenal World and their ultimate Absolute Essence (*dharmatā*)

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[1] *madhyama-pratipad = dbu-maḥi-lam.*

[2] *śāśvata-anta = rtag-mthaḥ.* [3] *uccheda-anta = chad-mthaḥ.*

[4] Tib. *yod-mthaḥ* and *med-mthaḥ* (= *sad-anta* and *asad-anta*). Cf. my translation of Bu-ton's History p. 54.

[5] *parikalpita = kun-btags.* [6] *paratantra = gźan-dbaṅ.*

[7] Cf. Bu-ton, Lhasa block-print, 79 a. 6.—*gźan-dbaṅ kun-rdzob-tu yod = paratantram asti saṁvṛtyā.*

[8] *pariniṣpanna = yoṅs-grub.*

[9] *pudgala = gaṅ-zag.*

[10] *grāhya-grāhaka = gzuṅ-ḥdzin.*

are investigated.[1]—The relative[2] entities, as modifications of one conscious principle, are the elements which call forth the illusion of an independently existing external world; they are thus the factors by which the seeming existence in the Saṁsāra is conditioned. These elements, being separated from their imputed nature, disclose their true Absolute Essence (*dharmatā*). In the aspect of the latter they appear as unique and undifferentiated, as merged for ever in Nirvāṇa.[3] Thus from another standpoint, being viewed correctly, the same relative individual ideas are represented as that from which the true essence of all things, Nirvāṇa, may be conjectured.[4] Accordingly the *Dharma-dharmatā-vibhanga* is a treatise demonstrating the Phenomenal World and the Absolute, Saṁsāra and Nirvāṇa in regard of each other.[5] It is said that the aim of such an exposition is to bring about the cognition and rejection of the false, imputed, and defiled[6] character of the elements as constituting the Phenomenal World on one side, and to lead to the realization of Nirvāṇa through the cognition of the true, pure,[7] and absolute nature of the same elements, on the other.[8]

The contents of the *Abhisamayālaṁkāra* forms the subject of a special investigation,—the analysis of its 8 subjects and 70 topics which is now in the press. It is here only necessary to point to some characteristic features of this work owing to which the Tibetan authors maintain it to be a Mādhyamika and not a Yogācāra treatise. In fact, we do not find in it anywhere the discrimination between

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[1] Cf. Bu-ton, translation p. 54. [2] *paratantra* = *gźan-dbaṅ.*

[3] *prakṛti-parinirvṛtta* = *raṅ-bźin-gyis-yoṅs-su-mya-ṅan-las-ḥdas-pa.*

[4] Jam. 7 b. 2—3. [5] Ibid.

[6] *sāṁkleśika* = *kun-nas-ñon-moṅs-pa.*

[7] *vaiyavadānika* = *rnam-par-byaṅ-ba.*

[8] Jam. 7 b. 3—4.—As the plurality of the elements influenced by defiling agencies is declared to be an illusion which in reality does not exist and has never existed before, we see that the Yogācāras likewise maintain the absence of a real difference between Saṁsāra and Nirvāṇa and that they consider the transition from the former into the latter to consist only in a change of the point of view, acc. to Abhisamayālaṁkāra V. 21.—*nā'paneyam ataḥ kimcit,* &c.

the 3 aspects of reality with the view of the imputed as being unreal and of the relative and absolute as having an independent reality. There is likewise nothing about the "store-consciousness,"[1] this characteristic tenet of the elder branch of the Yogācāra school. The main standpoint of the *Abhisamayālaṁkāra* is that of universal Non-substantiality and Relativity, i.e. the Mādhyamika view. Moreover, in respect of the fundamental element or Germ of Enlightenment,[2] the *Abhisamayālaṁkāra* likewise adheres to the Mādhyamika standpoint. The fundamental element is regarded as identical with the Absolute,[3] unique and undifferentiated,[4] and not as a special force, though derived from the Absolute, but nevertheless differing from it, as the Yogācāras admit.

[The Uttaratantra and its Sources.]

Finally, we have the *Uttaratantra* to which the present investigation is devoted. The principal subject-matter of this treatise is the special theory of the fundamental element[5] of the Absolute, otherwise called the Essence of the Buddha[6] or the element of his lineage.[7] In the *Abhisamayālaṁkāra* we have only a brief indication of this subject, as being the foundation for the activity on the Path toward Salvation. Here, on the contrary, we have it as the main, the central topic. All the other subjects are represented in their relation to it as the causes and the result of its development. The whole contents of the work is divided into 7 subjects:—

Buddha (1), the Doctrine (2), and the Congregation (3),—the 3 Jewels.

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[1] *ālaya-vijñāna* = *kun-gźi-rnam-par-śes-pa.*

[2] *dhātu* = *gotra.*

[3] Cf. Abhisamayālaṁkāra. I. 5. *ādhāraḥ pratipatteś ca dharma-dhātu-svabhāvakaḥ.*

[4] Ibid. I. 39—*dharma-dhātor asaṁbhedād gotra-bhedo na yujyate.*

[5] *dhātu* = *khams.*

[6] *tathāgata-garbha* = *de-bźin-gśegs-paḥi-sñiṅ-po.*

[7] *gotra* = *rigs.*

The fundamental element of the Absolute, the Essence of the Buddha as it exists in every living being, obscured by the accidental[1] defiling elements (4).[2]

The state of Supreme Enlightenment, that of the same element as delivered from all the Obscurations (5).

The properties of the Buddha possessed by him after the attainment of this state of complete Illumination (6).

The acts performed by the Buddha in pursuit of the welfare of all living beings (7).

The first four subjects are included in Chapter I,—"On the Essence of Buddhahood" (165 verses). The latter 3 are treated separately. So we have Chapter II—"On Supreme Enlightenment" (72 verses), Chapter III—"The Properties of the Buddha" (38 verses), and Chapter IV—"The Buddha's Acts" (101 verses).

The fifth and last chapter 28 verses has for its subject-matter the advantages and the merit of studying the Doctrine concerning the Essence of Buddhahood.

We possess a Commentary on the *Uttaratantra* by Āryāsanga called *Uttaratantra-vyākhyā* (Tangyur, MDO. XLIV), a separate block-print edition of which has been issued by the Aga (Bde-chen-lhun-grub-gliṅ) Monastery. It is known in the Tibetan tradition by the abriged title *Thogs-ḥgrel* (i.e. *Thogs-med-kyi-ḥgrel-pa* = *Asanga-vṛtti*). Among the detailed Tibetan Commentaries, the best known is that of Tsoṅ-kha-pa's pupil Gyal-tshab-dar-ma-rin-chen (*Dar-ṭīk*).[3] We give below a translation of the main text with the whole of Āryāsanga's Commentary, supplying it with explanations from Gyal-tshab's work when necessary.

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[1] *āgantuka-mala* = *glo-bur-gyi-dri-ma.*

[2] Jam. 4 b. 4—5. — The Uttaratantra proves the existence of the unique undifferentiated Absolute Essence of all relative entities, the negation of all separate illusionary reality as existing from the outset and representing the essential nature of a living being.

[3] Vol. III of the full collection of his works (*gsuṅ-ḥbum*), Labraṅ edition.

The title *Uttaratantra* has been interpreted in two ways:— 1) as the highest or 2) as the latest of the Mahāyānistic teachings.[1] The work is regarded as the interpretation of 5 Sūtras relating to the Scripture of the later period. These are:—1) The *Tathāgata-mahā-karuṇā-nirdeśa-sūtra* alias *Dhāraṇīśvara-rāja-paripṛcchā,*[2] 2) the *Śrī-mālā-devī-siṁhanāda-sūtra,*[3] 3) the *Tathāgata-garbha-sūtra*[4] containing the 9 examples which illustrate the Essence of the Buddha, as it exists in all living beings, 4) the *Sarva-buddha-viṣaya-avatāra-jñāna-āloka-alaṁkāra-sūtra,*[5] illustrating the inconceivable character of the Buddha's acts, and 5) the *Ratna-dārikā-paripṛcchā* on the 64 properties of the Buddha. The *Uttaratantra-vyākhyā*[6] contains numerous quotations from all these Sūtras, mostly without mentioning their titles. Sometimes even the quotation looks like an ordinary passage of Āryāsanga's Commentary without any allusion whatever to the Sūtra quoted.[7] The identification of such passages with their sources is of course exceedingly difficult.

Besides the Sūtras just mentioned, we have in the *Uttaratantra-vyākhyā* likewise quotations from other canonical works, such as the *Sāgaramati-paripṛcchā,*[8] the *Gaganagañja-sūtra,*[9] the *Mahāparinirvāṇa-sūtra,* &c. All these can be identified with their sources.

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[1] Cf. Bu-ton, translation p. 54.

[2] Tib. Gzuṅs-kyi-dbaṅ-phyug-rgyal-pos-źus-paḥi-mdo. Kg. MDO. XV. Translated into Chinese by Ku-fa-hu (Dharmarakṣa) 265—316 A.D. (Nanjio's Catalogue No. 79).

[3] Tib. Dpal-phreṅ-gi-mdo. Kg. DKON. VI. Chinese translation by Guṇabhadra 420—479 A.D. and Bodhiruci 618—907 A.D. (Nanjio No. 23, 59).

[4] Tib. De-bźin-gśegs-paḥi-sñiṅ-poḥi-mdo. Kg. MDO. XXII. Chinese translations by Buddhabhadra 317—420 A.D. and by an unknown translator 350—431 A.D. (Nanjio No. 384, 443).

[5] Tib. Saṅs-rgyas-kyi-yul-thams-cad-la-ḥjug-pa-ye-śes-snaṅ-ba-rgyan-gyi-mdo. Kg. MDO. III. Chinese translations by Fa-hu (1004—1058) and others (960—1127, Nanjio No. 1013).

[6] The Uttaratantra itself has been translated into Chinese by Ratna-mati 508 A.D. (Nanjio, 1236).

[7] Cf. Vyākhyā, f. 9 b. 6. sqq.

[8] Tib. Blo-gros-rgya-mtshos-źus-paḥi-mdo. Kg. MDO. XIV.

[9] Tib. Nam-mkhaḥi-mdzod-kyi-mdo. Kg. MDO. XIII.

In several places the main text of the *Uttaratantra* itself represents nothing but a summary of different passages of the Sūtras, as for instance in Chapter I, on the 9 examples illustrating the Essence of the Buddha according to the *Tathāgata-garbha-sūtra.*

II. The Authorship of the Treatises of Maitreya.

It is here that we meet again with the problem of the authorship of the 5 Treatises of Maitreya. Prof. Ui in his article expresses the opinion that Maitreya was a historical person, the teacher of Āryāsanga and the founder of the Yogācāra school. Now, as regards this last point, we have an interesting statement in the *Siddhānta* (Grub-mthaḥ) of Jam-yaṅ-żad-pa, where it is said:[1]— The teacher Nāgārjuna, having been inspired by the Bodhisattva Mañjuśrī, has laid the foundation to the Mādhyamika system in accordance with the *Akṣayamati-nirdeśa-sūtra.* The same has been done by the teacher Āryāsanga in regard of the Yogācāra system through the inspiration of Maitreya and on the basis of the *Saṁdhi-nirmocana-sūtra.*—A similar statement is to be found in Bu-ton's Commentary on the Abhisamayālaṁkāra called *Luṅ-gi-sñe-ma.*[2]—From this we may draw the conclusion that both the systems were evidently considered to have had each their own divine, legendary inspirer, from whom the Doctrine was said to have been obtained through revelation. In Bu-ton's History of Buddhism[3] it is moreover said that Āryāsanga has written down the 5 treatises after having heard them from Maitreya in the Tuṣita heavens. This might be simply interpreted in the sense that Āryāsanga and no other was the actual author of the 5 works. As the latter represent the foundation of the exegetical literature connected with the new conceptions of Buddhism, it is

[1] I quote the passage of the Grub-mthaḥ-rtsa-baḥi-tshig-ṭīk-śel-dkar-me-loṅ, a short Commentary on the work of Jam-yaṅ-żad-pa by the Lama Blo-bzaṅ-dkon-mchog; Labraṅ edition 24 b. 3—5.

[2] Aga Monastery edition 114 b. 6 and 115 b. 2.

[3] Lhasa edition, 116 b. 3—*byams-chos-sde-lṅa yi-ger-bkod-do.*

quite natural that the adherents of these conceptions ascribed to the 5 treatises a divine, supermundane origin.—

Now, as a matter of fact, the 5 treatises show a great resemblance with each other as regards style. This resemblance may be noticed even in the Tibetan translations. We meet with many verses which have nearly the same contents,[1] and one which is exactly the same in both the *Abhisamayālaṁkāra* and the *Uttaratantra.*[2] As concerns the relation of the latter to its Commentary, there are some points which can prove that both must have been composed by the same author. In Chapter I the fundamental element, the Essence of Buddhahood is investigated from 10 points of view viz. the essence, the cause of purification, the result of the latter, &c. The main text does not contain a direct indication of everyone of these points as forming a new paragraph, and this we have only in the Commentary. Some verses are quite incomprehensible by themselves and only the Commentary makes clear their meaning and relation. Moreover, we must point to an interesting feature of the Commentary itself. It is only the first chapter which is commented in detail, forming almost 3 quarters of the whole work. The other four chapters contain almost exclusively the verses of the main text with a very few indications mostly like "the meaning of this verse is rendered clear by the following eight," &c. This fact may be understood in the sense that the author considered the text of the verses to be sufficiently clear by itself without needing an exposition in detail. If the Commentary had been composed by a writer other than the author of the main work, one could hardly understand the sense of his having merely copied the verses of the *Uttaratantra* in 4 chapters,

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[1] We give here a few examples:—

a) Sūtrālaṁkāra IX. 60. *svābhāviko'tha sāṁbhogyaḥ kāyo nairmāṇiko' paraḥ kāya-bhedā hi buddhānāṁ prathamas tu dvayāśrayaḥ* and Abhisamayālaṁkāra VIII. 17. *svābhāvikaḥ sasaṁbhogo nairmāṇiko' paras tathā*, &c. b) Sūtrālaṁkāra IV. 11 and Uttaratantra I. 33., c) Sūtrālaṁkāra IX. 37 and Uttaratantra I. 27.

[2] Abhisamayālaṁkāra V. 21 and Uttaratantra I. 152.—
nā' paneyam ataḥ kiṁcit prakṣeptavyaṁ na kiṁ ca na &c.

after having given a detailed and brilliant exposition of the first. We may affirm that the principal aim of Āryāsanga in his Commentary was to enlarge upon the teaching of the Essence of Buddhahood and to put it forth as a special and quite new theory. This he has done in the first chapter of the work.

Now, if all the 5 treatises have been composed by one author, how can we explain the fact that they have been written from different points of view. It is said in the Commentary of Gyal-tshab [1] that the first 3 works (i.e. the *Sūtrālaṁkāra*, *Madhyānta-vibhanga*, and *Dharma-dharmatā-vibhanga*) contain an exposition of the teaching of the Absolute Truth as modified in accordance with the understanding of some of the converts, and not in its complete form, i.e. as the theory of the Relativity and Non-substantiality of all elements of existence. On the foundation of the said 3 treatises and in accordance with the discrimination between the conventional [2] and the direct [3] meaning in the *Saṁdhinirmocana-sūtra*, the teacher (Āryāsanga) has composed the 5 divisions of the *Yogacaryā-bhūmi* and the two summary works,[4] in which he has laid the foundation to the Yogācāra-vijñānavāda system.[5] The *Abhisamayālaṁkāra* in its turn exposes repeatedly the theory of universal Relativity and Non-substantiality; the main subject-matter is here however the process of Illumination [6] of the Saint, the Path toward Enlightenment, as being the hidden meaning of the *Prajñā-pāramitā-sūtras*. As to the *Uttaratantra*, it is said that it is to be subsequently exposed to those who have first attained maturity on the foundation of the Vijñānavāda Doctrine and to those members of the Mahāyānistic family who are endowed with the most acute intellectual faculty. It demonstrates the teaching of the Absolute as the unique undifferentiated principle, being the negation of the separate reality of

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[1] 4 a. 5. sqq. [2] *neyārtha* = *draṅ-don.* [3] *nītārtha* = *ṅes-don.*

[4] The Mahāyāna-saṁgraha and Abhidharma-samuccaya. Cf. Bu-ton, translation p. 56.

[5] Lit. "has opened the passage for the Vehicle of Vijñānavāda".

[6] *abhisamaya* = *mṅon-rtogs.*

all the elements in their plurality, in accordance with the *Prajñā-pāramitā* and the *Tathāgata-garbha-sūtra*. This teaching is the principal subject-matter of the work and represents the real point of view of the teacher.

All this may perhaps be taken as an allusion to the fact that there might have been a gradual evolution in the conceptions of Āryāsanga.[1] It is probable that he started from the main Yogācāra standpoint with its extreme idealism and its theory of a store-consciousness,[2] and of the 3 aspects of reality. Then, on the foundation of the *Prajñā-pāramitā*, he has composed the *Abhisamayālaṁkāra*, giving up his extreme Yogācāra views and drawing near to the monistic conception of the Mādhyamikas. Indeed, as we have mentioned above, the *Abhisamayālaṁkāra* contains nothing about the store-consciousness or the other typical tenets of the Yogācāra school. It may be that at that time Āryāsanga was not quite certain in regard of his main standpoint, since we possess in Tsoṅ-kha-pa's Gser-phreṅ[3] an indication that his Commentary on the *Abhisamayālaṁkāra* and the *Pañca-viṁśati-sāhasrikā* was written from the Yogācāra point of view. Finally, in the *Uttaratantra* he may be considered to have attained the highest point of development in adopting a theory of purest, extreme monism. It is owing to this circumstance that the later Tibetan authors consider the *Uttaratantra* to be a Mādhyamika-Prāsangika work. At the same time we find Āryāsanga attempting to give a substitution for the idea of an individual soul. The conception of a store-consciousness containing the seeds of all the elements was replaced by him by the idea of the Essence of Buddhahood, the fundamental element of the Absolute as existing in every living being. This element which had before been regarded by Āryāsanga[4] as an active force,[5] was now viewed

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[1] Cf. Prof. Th. Stcherbatsky, Conception of Buddhist Nirvāṇa, p. 34.

[2] *ālaya-vijñāna* = *kun-gźi-rnam-par-śes-pa*.

[3] Aga edition, I. 19 a. 1—5.

[4] In the Sūtrālaṁkāra, Śrāvaka-bhūmi, Bodhisattva-bhūmi, &c.

[5] *bīja* = *sāmarthya*.

es eternal, quiescent, and unalterable, as the true essence of every living being and the source of all the virtuous qualities. Once, in his Commentary,[1] Āryāsanga returns to his old conception of the element of the lineage of Buddhahood[2] as a force, governing the 6 internal bases of cognition.[3] This however refers only to the fundamental element taken in the aspect of Empirical Reality,[4] as the Germ of Enlightenment which becomes developed.[5]

We do not, however, exclude the possibility that Āryāsanga could have written different works from different points of view, without changing his main standpoint. We know that such a practice was familiar to the Indian scholars belonging to diverse philosophical systems, as for instance Vācaspatimiśra who has written works from the Nāyāyika, Yoga, and Vedānta standpoint. The great Tibetan writers, as Tsoṅ-kha-pa, &c., have likewise composed their Commentaries in accordance with the texts explained by them; so we have works expressing the Mādhyamika-Prāsangika, Mādhyamika-Svātantrika, Yogācāra, Sautrāntika and Vaibhāṣika (on the Abhidharmakośa) standpoint, all having been written by one author.

III. The different Theories regarding the Fundamental Element or Germ of Enlightenment.

Thus, as we see, the main subject-matter of the Uttaratantra and the Commentary thereon is the teaching of the fundamental element[6] of the Absolute, otherwise called the Essence of the Buddha or the element of his lineage (*gotra*). Before we begin an investigation of this subject in accordance with the most developed Mādhyamika conception of it, we must give a brief account of the theories of other Buddhist schools concerning it likewise. In the celebrated Commentary of Tsoṅ-kha-pa on the *Abhisamayālaṁkāra*, called Gser-phreṅ, as well as in the manual[7] on the same work by the Grand

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[1] Cf. p. 206. [2] *gotra* = *rigs*. [3] *ṣaḍ-āyatana* = *skye-mched-drug*.
[4] *saṁvṛtyā* = *kun-rdzob-tu*. [5] *paripuṣṭa* or *samudānīta-gotra*.
[6] *dhātu* = *khams*. [7] *yig-cha*.

Lama Jam-yaṅ-żad-pa[1] we possess a thorough analysis of the teaching about *dhātu* or *gotra* from the standpoint of the 4 principal Buddhist schools. It is on the basis of these 2 Tibetan works that we now make an attempt to give a systematical review of the different theories concerning the element of the saintly lineage. We shall strictly follow the order in which the subject is investigated by the Tibetan Commentaries. First comes the standpoint of the Hīnayānistic schools, the Vaibhāṣikas and Sautrāntikas, then that of the Yogācāras, and, finally, the theory of the Mādhyamikas, or that which is contained in the *Uttaratantra* and *Abhisamayālaṁkāra*.

a) The Term *gotra* and its Interpretation in Hīnayāna.

In the Vinaya and Abhidharma the term *gotra* is to be found in the sense of a special element which is regarded as the principal factor for the attainment of Arhatship, or otherwise, as that element which forms, so to say, the essential nature or character of a Saint.[2] Among the psychical elements,[3] there are 3, viz. absence of desire,[4] absence of enmity,[5] and absence of infatuation[6] which are called the 3 principal roots of virtue.[7] Of these three, the element of absence of desire is that which represents the essential character of the Saint and the element conducive to Salvation.[8] This element manifests itself in the contentment with every kind of clothing, food, dwelling, and couch, however poor and bad they might be,[9] and in a feeling of satisfaction with the practice of profound meditation and the removal of the defiling elements,[10] which likewise shows the Saint's aversion to all worldly matters. The first three characteristics

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[1] Phar-phyin-skabs-brgyad-ka, Chilūtai (Dgaḥ-ldan-dar-rgyas-gliṅ) Monastery block-print edition.

[2] *ārya-pudgala.*

[3] *caitta* = *sems-byuṅ.*

[4] *alobha* = *chags-med-pa.*

[5] *adveṣa* = *że-sdaṅ-med-pa.*

[6] *amoha* = *gti-mug-med-pa.*

[7] *trīṇi kuśala-mūlāni* = *dge-rtsa-gsum.*

[8] Cf. Bu-ton's Luṅ-gi-sñe-ma, Aga edition 203. a. 4.

[9] Gser-phreṅ I. 242 b. 2. (as a quotation from the Vinaya) and Skabs-brgyad-ka I. 232 b. 5.

[10] Gser. I. 242 b. 3. and Skabs. I. 232 b. 5–6.

refer to the nature of the Saint as securing the Path toward Salvation, whereas the fourth represents the essence of the Saint's activity on the Path.[1] Moreover, the element of absence of desire, as manifesting itself in the contentment with every kind of clothing, food, &c. is to be viewed as an antidote against every kind of attachment regarding one's property; being taken in the aspect of the satisfaction with the removal of defilement it is that which puts an end to every kind of consideration of "Ego" and "Mine."[2] Consequently, as the element of absence of desire represents such an important, predominant factor for the attainment of Salvation and the annihilation[3] of all worldly elements, it is the *gotra*, the fundamental element of the saintly lineage.[4]

Such is the conception of the *gotra* according to the Vaibhāṣika school. The standpoint of the other branch of the Hīnayānists, that of the Sautrāntikas is quite different. This school admits the existence of a special force[5] governing the element of consciousness. It belongs to the so-called "pure forces"[6] and gives origination to the pure transcendental wisdom[7] of the Saint at the time of final Enlightenment. This force represents the fundamental element, the *gotra* of the Saint,[8] and is regarded as existing from the outset in every living being. According to the Sautrāntikas this force can be annihilated and the attainment of Enlightenment made impossible, this being the case with an individual in whom the roots of virtue are prevented to grow.[9] As we shall see further on, this point of view forms a link between the Hīnayānistic and the Mahāyānistic conceptions

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[1] Gser. I. 242 b. 3—4.

[2] Gser. I. 242 b. 4—5. Both these aspects of the element of saintly lineage are mentioned in the Abhidharmakośa VI. 7, 8, Tsugol Monastery edition 85 b. 5—86 a. 2.

[3] *nirodha* = *ḥgog-pa*.

[4] Abhidharmakośa-bhāṣya, Aga edition.

[5] *bīja* = *sāmarthya*.

[6] *viprayukta-saṁskāra* = *ldan-min-ḥdu-byed*.

[7] *anāsrava-jñāna* = *zag-med-ye-śes*.

[8] Skabs-brgyad-ka I. 233 a. 1. and 238 b. 1, as a quotation from Yaśomitra's Abhidharmakośa-vyākhyā.

[9] *samucchinna-kuśala-mūla* = *dge-baḥi-rtsa-ba-kun-tu-chad-pa*.

of the *gotra*, since the theory of the Yogācāras which is to be discussed presently, represents only a more developed form of the Sautrāntika standpoint.

b) The Yogācāra Theories concerning *dhātu* or *gotra*.

Before we begin an investigation of the *gotra* as viewed by the Yogācāras it is necesssary, in short, to point to the principal subdivisions of this school. The elder branch are the Yogācāras or Vijñānavādins basing upon Scripture,[1] the school of Āryāsanga and Vasubandhu. They maintain the theory of the store-consciousness[2] containing, so to say, the seeds of all the elements constituting a personality.[3] The other subdivision is that of the Logician Vijñānavādins,[4] the younger school founded by Dignāga. This branch of the Yogācāras does not admit the existence of the store-consciousness, the functions of which are according to this school divided among the six internal bases of cognition.

In accordance with these 2 varieties of the Yogācāras the conception of the *gotra* differs in some points, being, in regard of the main one, essentially the same. Those who maintain the theory of the store-consciousness define the "gotra" as a force which governs[5] this store-consciousness and which brings about the origination of pure transcendental knowledge, the removal of the defiling agencies and the transformation[6] of all the elements constituting a personality into component parts of the 3 Bodies of the Buddha. With the logicians it is respectively a force governing the internal bases of cognition, its functions being exactly the same as those maintained

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[1] Tib. luṅ-gi-rjes-ḥbraṅs-sems-tsam-pa = āgama-anusāriṇo vijñānavādinaḥ.

[2] *ālaya-vijñāna* = *kun-gži-rnam-par-šes-pa.*

[3] It is interesting to note that in the Lamaist schools it is maintained that the Yogācāras hold the store-consciousness to be *gaṅ-zag-rdzas-yod-pa* = *dravya-sat-pudgala* i. e. "the real personality" (!).

[4] rigs-paḥi-rjes-ḥbraṅs-sems-tsam-pa = nyāya-anusāriṇo vijñānavādinaḥ.

[5] Lit. "stands above" (*kun-gžiḥi-steṅ-du* = *ālayasya upari*).

[6] *parāvṛtti* = *yoṅs-su-gyur-pa.*

by the elder school. The *gotra* is regarded by both the subdivisions of the Yogācāra school as manifesting itself in 2 aspects, viz. the fundamental, existing in every living being from the outset, and that which undergoes the process of development.[1] Thus, the standpoint of the Yogācāras regarding the very essence of the *gotra* itself agrees with that of the Sautrāntikas. It is held to be a pure force and an active[2] mutable element. This active character is very pregnantly expressed in the *Gūḍhārtha*[3] where it is said that the Absolute Reality[4] manifests itself in 2 forms, viz. the active and the immutable.[5] The first of these forms has again 2 varieties,—the pure Transcendental Wisdom of the Buddha[6] and the seed, the germ of this Transcendental Wisdom.[7] This seed is the *gotra*, the fundamental element and the original cause[8] of Enlightenment. It is, as has been mentioned before, of 2 kinds, viz. the primordial and that which becomes developed. Remarkable is the theory of the Yogācāras regarding the metamorphose[9] of the elements constituting the personality of an ordinary individual into component parts of the 3 Bodies of the Buddha at the time of final Enlightenment. This metamorphose is produced by the agency of the *gotra*, which is accordingly viewed as the force bringing about the transformation of the internal bases of cognition (and of the store-consciousness with the elder school) into the elements of Buddhahood. The process of transformation is viewed differently by the Yogācāra authorities. In general, the 3 Bodies of the Buddha are put in correspondence with the 8 or the 6 kinds of consciousness which are: 1) the store-consciousness,[10] 2) the intellect as the substratum of defiling forces,[11]

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[1] *prakṛtistha* and *paripuṣṭa-gotra* = *raṅ-bźin-gnas-rigs* and *rgyas-ḥgyur-gyi-rigs.*

[2] *saṁskṛta* = *ḥdus-byas.*

[3] Tib. Don-gsaṅ, a commentary on the first chapter of the Mahāyāna-saṁgraha Tg. MDO. XVI. Quoted in Gser. I. 243 a. 3.

[4] *pariniṣpanna* = *yoṅs-grub.*

[5] *nitya* = *rtag-pa.*

[6] A synonym of the Buddha's Body of Absolute Wisdom (*jñāna-dharma-kāya*).

[7] Gser. I. 243 a. 4.

[8] *upādāna-kāraṇa* = *ñer-len-gyi-rgyu.*

[9] *parāvṛtti.*

[10] *ālaya-vijñāna.*

[11] *kliṣṭa-manas* = *ñon-yid.* Is a synonym of *mana-āyatana* (No. 6).

and the 6 forms corresponding to the 6 internal bases of cognition,—the 5 forms of sensious consciousness and the mental.[1] Candragomin[2] says that some are of the opinion that the store-consciousness becomes transformed into the Cosmical Body[3] of the Buddha, the intellect as the substratum of defiling forces—into the Body of Bliss,[4] and the 5 forms of sensuous consciousness[5]—into the Apparitional Body.[6] Otherwise, in correspondence with the 5 forms of the Divine Transcendental Wisdom of the Buddha, the transformation is to be viewed as follows:—

The store-consciousness	Becomes transformed into	The Cosmical Body as the perfectly pure Absolute[7] and the Transcendental Wisdom resembling a mirror.[8]
The intellect as the substratum of defiling forces	Becomes transformed into	The Body of Bliss i.e. the Altruistic[9] and the Discriminative Wisdom.[10]
The 5 forms of sensuous consciousness	Become transformed into	The active Wisdom[11] pursuing the welfare of living beings i.e. the Apparitional Body.

According to those Yogācāras who do not accept the theory of the store-consciousness,—the 5 varieties of sensuous consciousness

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[1] *mano-vijñāna = yid-kyi rnam-par-śes-pa.* [2] Quoted in Skabs I. 239 b. 1–4.

[3] *dharma-kāya = chos-sku.*

[4] *saṁbhoga-kāya = loṅs-spyod-rdzogs-paḥi-sku (loṅs-sku).*

[5] *pañca-dvāra-vijñāna = sgo-lṅaḥi-rnam-śes.*

[6] *nirmāṇa-kāya = sprul-sku.*

[7] *dharma-dhātu-viśuddhi = chos-dbyiṅs-rnam-par-dag-pa.*

[8] *ādarśa-jñāna = me-loṅ-lta-buḥi-ye-śes.*

[9] *samatā-jñāna = mñam-ñid-ye-śes.*

[10] *pratyavekṣaṇa-jñāna = so-sor-rtog-paḥi-ye-śes.*

[11] *kṛtya-anuṣṭhāna-jñāna = bya-ba-sgrub paḥi-ye-śes.*

become transformed into the Body of Bliss, and the mental consciousness—into the Apparitional Body.[1] Thus we see the tendency of viewing the *gotra* as a special element, an active, transforming principle. It cannot be regarded as identical with the store-consciousness or as included in the internal bases of cognition. It is a force "standing above" the store-consciousness, dominating it and bringing about the transformation of it into the pure Transcendental Wisdom of the Buddha. According to Āryāsanga's Mahāyāna-saṁgraha it is the seed of the Cosmical Body in a living being which can be of a high, intermediate, and low degree. It is, so to say, a counter-agent[2] of the store-consciousness, inasmuch as it brings about its transformation.[3]—It would be likewise incorrect to view the *gotra* as quite identical with all the 6 internal bases of cognition, as do some of the Tibetan authorities.[4] The *gotra* is a force governing these bases of cognition, and in such an aspect cannot be considered as equal to them, because its function, that of bringing about the transformation of the elements and the attainment of Buddhahood, is other than the functions of the sense-organs and the intellect. On the other hand it is not something totally different from the internal elements.[5] Here we see that the standpoint of the Yogācāras is indefinite, resembling that of the Vātsiputrīyas in regard of the *pudgala,*—the individual viewed as a separate reality. It is clear that if the Germ of Enlightenment, at the same time the fundamental essence of a personality, were viewed as a separate element, essentially differing from the internal bases of cognition, the Yogācāras would run the danger of admitting the existence of a special substance which, though mutable, could be viewed as the Ego, as something resembling an individual soul. This they try to avoid by stating that the internal elements which represent a substratum and the

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[1] Skabs-brgyad-ka, I. 239 a. 6—b 1.

[2] *pratipakṣa* = *gñen-po.*

[3] Gser. I. 243 b. 1—2.

[4] Skabs-brgyad-ka, I. 234 a. 5. sqq.

[5] Gser. I. 244 b. 3—4, as a quotation from the Śrāvaka-bhūmi and ibid. 244 b. 6—245 a. 1, as a quotation from Sāgaramegha's Bodhisattva-bhūmi-vyākhyā (Tg. MDO. LV).

gotra which governs them are not to be viewed as quite different from each other. The 6 bases of cognition are not the *gotra* itself, but they are neither something quite apart from it.

In Haribhadra's *Abhisamayālaṁkārālokā*[1] it is stated that the *gotra* as existing in every individual is beginningless and an outflow of the Absolute. The Yogācāras have the same opinion, but they do not admit the *gotra* to be the Absolute itself, as Haribhadra does.[2] Tsoṅ-kha-pa and Jam-yaṅ-żad-pa[3] rightly remark that if the *gotra* is taken to be an active element, it is quite impossible to regard it as identical with the Absolute, which is immutable. Moreover, as the Yogācāras maintain the annihilation of the force of the *gotra* with the Hīnayānist at the time of final Nirvāṇa[3] and with one in whom all the roots of virtue have perished, the *gotra* cannot be viewed as the Absolute, which is eternal and indestructible. That the *gotra* is derived from the Absolute means according to the Yogācāras that it exists from the outset, forming an inherent property of the stream of elements[4] constituting a personality. Neither in its fundamental, nor in its thriving state, it ever loses the character of a force, an active element.

As regards the principal varieties of the *gotra* as viewed by the Yogācāras, these are held to be three in correspondence with the 3 Vehicles,—of the Śrāvakas, Pratyekabuddhas and Bodhisattvas,[5] with the activity of these 3 different kinds of Saints and the forms of Enlightenment attained by them.[6] These 3 forms are held to be

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[1] MS. Minaev, 59 a. 4—*anādi-kāla-āyāta-dharmatā-pratilabdham.*

[2] Ibid. 59 b. 2.—*dharma-dhātur gotram.*

[3] Gser. I. 234 b. 5—6 and Skabs I. 234 b. 5.

[4] *saṁtāna* = *rgyud.*—This concerns the majority of the Yogācāras. There are however followers of this system who agree with the Mādhyamikas in the opinion that the gotra is identical with the Absolute. Such is the standpoint of Ratnākara-śānti, the author of the Commentary on the Abhisamayālaṁkāra *en regard* Pañca-viṁśatisāhasrikā called Śuddhimatī (Tg. MDO. IX).

[5] Cf. Vasubandhu on Sūtrālaṁkāra III. 2.—*asti yāna-traye gotra-bhedaḥ.*

[6] Ibid.—*phala-bhedaś co' palabhyate hīna-madhya-viśiṣṭā bodhayaḥ so' ntareṇa gotra-bhedaṁ na syāt; bīja-anurūpatvāt phalasya.*

essentially different and not, as with the Mādhyamikas who maintain the theory of the Unique Vehicle,[1] as having one ultimate result which is the Supreme Enlightenment of the Buddha.

IV.

c) The Standpoint of the Mādhyamikas. The Teaching of the Element of Buddhahood according to the Uttaratantra.

The central point of this most developed theory is the teaching that the fundamental element of Buddhahood, the Essence of the Buddha[2] in a living being represents an eternal, immutable[3] element, which is identical with the monistic Absolute and is unique and undifferentiated in everything that lives. This is the main standpoint of the Uttaratantra. It is expressed likewise in the *Abhisamayālaṁkāra*,[4] in Haribhadra's Commentary thereon and in numerous other works. The definition of the Germ or the Essence of the Buddha given by Jam-yaṅ-źad-pa in his manual[5] is as follows:—It is the Absolute[6] (as the true essence of every living being) which at the time of final Enlightenment becomes the Body of Absolute Existence[7] of the Buddha. In the Commentary of Tsoṅ-kha-pa we have numerous quotations which especially point to the eternal immutable nature of the fundamental element. The most pregnant of these is that of the *Ratnakūṭa*:[8]—That in which there is absolutely nothing caused and conditioned[9] is (the element) which is eternal and immutable. This element is that of the saintly lineage;[10] it has a resemblance with space, being unique and undifferentiated. It is the true essence[11] of all the elements, is uniform[12] and eternal.[13]—As we have frequently stated above, it is considered to exist in all the living beings without

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[1] *eka-yāna.* Cf. below.

[2] *tathāgata-garbha* = *de-bźin-gśegs-paḥi-sñiṅ-po.*

[3] *asaṁskṛta* = *ḥdus-ma-byas.*

[4] I. 39.

[5] Skabs-brgyad-ka I. 240 a. 1.

[6] *dharma-dhātu* = *chos-kyi-dbyiṅs.*

[7] *svabhāva-kāya* = *ṅo-bo-ñid-sku.*

[8] Quoted Gser-phreṅ, I. 246 b. 4—5.

[9] *saṁskṛta* = *ḥdus-byas.*

[10] *gotra* = *rigs.*

[11] *tathatā* = *de-bźin-ñid.*

[12] Lit. "of one taste" (*eka-rasa* = *ro-gcig-pa*).

[13] *nitya* = *rtag-pa.*

exception and forms the true essence, the background of all the elements constituting a personality.[1] At the same time it is considered to be of a pure spiritual nature[2] and as the element of the spirit of the Buddha. Only it, and nothing else, is real and persistent in an individual; it is beginningless and knows no end. In its essence it does not differ from the Cosmical Body of the Buddha, which is accordingly characterized as pervading everything that exists.[3] All the other elements constituting a personality as classified into the 5 groups,[4] the 12 bases of cognition,[5] and the 18 component elements of an individual[6] as well as the defiling agencies[7] and the Biotic Force[8] which produce them are regarded as totally unreal by themselves, and called forth by the force of illusion.[9] They are always spoken of as the occasional, the accidental defiling elements[10] which cannot affect or alter the element of the Absolute. The latter, as we have it with every individual, excepting the Buddha, is represented as concealed under the coverings of this accidental defilement, but by no means damaged by it. The whole process of the liberation of the Absolute Essence from the worldly elements which ends with the attainment of Buddhahood, that is to say the Path of a Saint, is to be viewed as an uninterrupted practice of mind-concentration upon the non-substantiality of the elements. Through this concentration, the illusion of the reality of the separate entities disappears, the desires, &c. in regard of the worldly objects cease to exist, and the Biotic Force called forth by these desires can no more exercise its activity. Consequently, the origination of new

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[1] Skabs. I. 238 a. 4.

[2] *citta-svabhāva* = *sems-kyi-ran-bźin.*

[3] Cf. the quotation of Jñānagarbha's Satya-dvaya-vibhanga and Commentary in Skabs. VIII. 22 b. 2.—*chos thams-cad-kyi lus-ni ḥgro-ba-thams-cad de-bźin-gśegs-paḥi ṅo-bo-las mi-ḥdaḥ-baḥi-phyir* = *sarva-dharmāṇāṁ kāyaḥ, sarva-jagatas tathāgata-svabhāva-anatikramāt.* Cf. also Sūtrālaṁkāra IX. 15.—*yathāmbaraṁ sarvagataṁ . . .*

[4] *skandha* = *phuṅ-po.*

[5] *āyatana* = *skye-mched.*

[6] *dhātu* = *khams.*

[7] *kleśa* = *ñon-moṅs.*

[8] *karma* = *las.*

[9] *avidyā-vāsanā* = *ma-rig-paḥi-bag-chags.*

[10] *āgantuka-mala* = *glo-bur-gyi-dri-ma.*

groups of elements is made impossible, the remaining are gradually annihilated and the element of Buddhahood is delivered. This represents the attainment of the real, the true Nirvāṇa. Now, in the process of purification the element of Buddhahood remains essentially the same; its final metamorphose represents nothing but the removal of the occasional defiling elements. We see that Āryāsanga in his last work has come to a fully monistic and pantheistic conception. The statement that "the fundamental element of a living being and the Cosmical Body of the Buddha are the same, there being a difference only in the names," is a very pregnant expression of his standpoint. Another remarkable passage concerns the properties of the Buddha. It is said that these properties represent the attributes of the Absolute Essence as it is with the Buddha. But, as we read immediately after, this Essence is unique and indivisible with everything that lives. The difference is thus caused only by the presence of the defiling elements. But these have only an Empirical, a surface reality; they are not something which is to be really rejected. Absolutely real, eternal, and unalterable is only the element of Buddhahood.

This pantheist theory of the Uttaratantra and its development in the Kāla-cakra Doctrine were adopted by the famous Tibetan Lama Dolbopa-śeirab-gyal-tshan (1292–1391), the founder of the Jo-naṅ-pa sect, who interpreted them in a still more extreme way. Tsoṅ-kha-pa and his school rightly saw in this Doctrine a contradiction with the main principles of Buddhism. We find, accordingly, in their works an attempt to modify it. They accuse the Jo-naṅ-pa with having wrongly interpreted the Uttaratantra and say:[1]—There are such who (like the Jo-naṅ-pa) maintain that the Supreme Buddha, endowed with the powers and all the other attributes, exists in every living being from the outset. These do not in the least differ from the Brahmanists,[2] who adhere to the conception of a

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[1] Dar. 12 b. 6—13 a. 1.

[2] *tīrthika* = *mu-stegs-pa.*

Supreme God[1] existing eternally.—In Gyal-tshab's Commentary[2] we find a discussion on the subject that the element of Buddhahood in a living being and the Cosmical Body of the Buddha cannot be regarded as completely identical. We have likewise many other passages in which the student is warned from confounding the teaching of the Uttaratantra with the Brahmanical systems.—In spite of all this it is quite clear that the *Uttaratantra* contains a full-blown pantheistic theory, the teaching of an eternal Buddha whose miraculous activity free from effort[3] manifests itself in everything that exists, and of the unique eternal element of Buddhahood or of the saintly lineage.

It has been stated above that, according to the Yogācāra point of view, the element of the lineage appears in two varieties, viz. as the primordial[4] and as that which becomes developed.[5] In the *Uttaratantra* we have likewise these 2 varieties, with the difference that the primordial represents, as we know, the eternal and immutable element of the Absolute. The Germ of Enlightenment which becomes developed is in its turn regarded as the reflection, the counterpart of the main aspect in the Phenomenal World. Accordingly, in the *Tathāgata-garbha-sūtra*, containing the 9 examples on the Essence of Buddhahood, the primordial element is characterized as resembling gold which always remains unalterable, and the Germ which becomes developed is compared with a real seed which brings fruit.

We must now mention another characteristic feature of the teaching about the element of the lineage as we have it in the *Uttaratantra*. This is the standpoint that, owing to the eternal character of this element, it can never be annihilated in a living being. This means that every living being has the chance of attaining Salvation. Moreover as the fundamental element is unique and undifferentiated

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[1] *īśvara = dbaṅ-phyug.*

[2] Dar. 12 b. 2. sqq.

[3] *anābhoga = lhun-gyis-grub-pa.*

[4] *prakṛti-stha-gotra = raṅ-bźin-gnas-rigs.*

[5] *paripuṣṭa-gotra = rgyas-ḥgyur-gyi-rigs.*

in everything that lives, and as it is the Essence of the Buddha,[1] the ultimate result of its purification from defilement can be only one,—the attainment of Buddhahood. In accordance with this point of view it is maintained that the true Nirvāṇa is only that of the Buddha.[2] As concerns the Nirvāṇa of the Hīnayānist Saints,—the Śrāvakas and Pratyekabuddhas, it is considered to be a state of temporary pacification after the removal of the Obscuration of Moral Defilement.[3] The Hīnayānist Saint may abide for many æons in a state of perpetual trance in the so-called Unaffected Sphere,[4] having a spiritual, non-physical existence.[5] He is however at length aroused from this state by the grace of a Buddha, whereupon he enters the Mahāyānistic Path that ends with his attainment of Buddhahood.[6] Thus the varieties of the element of saintly lineage and the different results of its purification are to be viewed as conventional and temporary.

In close connexion with the theory of the Essence of the Buddha, the Uttaratantra gives us the teaching about the Cosmical Body[7] of the Buddha, the attainment of which is the result of the saintly Path. At the time of the termination of the latter, all the defiling elements which had hitherto obscured the Essence of the Absolute are completely removed, the illusion of the Empirical World vanishes and there remains the full and uninterrupted intuition of the unique Absolute with which the mind completely coalesces, there being no more a differentiation of subject and object and of separate entities. It is in such a sense that we have to understand the quotation from Scripture in the *Vyākhyā* that "the cessation, the negation of Phenomenal Existence[8] is the Cosmical Body of the Buddha." The

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[1] *tathāgata-garbha.*

[2] Uttaratantra, I, verse 83.

[3] *kleśa-āvaraṇa = ñon-moṅs-kyi-sgrib-pa (ñon-sgrib).*

[4] *anāsrava-dhātu = zag-med-kyi-dbyiṅs.*

[5] *manomaya-kāya = yid-kyi-raṅ-bźin-gyi-lus.*

[6] This is the theory of the "Unique Vehicle" (*eka-yāna*).

[7] *dharma-kāya = chos-sku.*

[8] *nirodha-satya = ḥgog-bden.*

Ultimate Substance now viewed as the true Essence of the Buddha and his properties is called the Cosmical Body, or more precisely, the Body of Absolute Existence.[1]

The unique undifferentiated character of Buddhahood from the standpoint of Ultimate Reality is very pregnantly expressed in the works of Maitreya-Asanga and elsewhere. So we have in the Sūtrālaṁkāra IX. 4. the statement that all the elements of existence are identical with Buddhahood, since the Absolute is one undifferentiated whole; there exists no element whatever as a separate, differentiated reality.[2] In the same work (IX. 62 and Comm.) it is said that the Body of Absolute Existence is one and the same with all the Buddhas, being an undifferentiated whole.[3] And IX. 77. we have:—The Buddhas cannot be viewed as a unity from the standpoint of their previous bodily existence, their accumulations of merit, &c. But in the immaculate plane of Absolute existence they do not represent a plurality since the Cosmical Body is unique and undifferentiated.[4] In the *Jñāna-āloka-alaṁkāra-sūtra*[5] it is said that the Supreme Buddha represents the Ultimate Limit in the aspect of which all the elements are equal and uniform and do not appear (as separate entities).[6] He is always the same, free from constructive thought[7] and differentiation. Here in the Uttaratantra this Ultimate Cosmical Body of the Buddha is spoken of as endowed with the four absolute transcendental properties of Purity, Bliss, Eternity, and of being the Ultimate Essence of all the elements (*paramātman*).[8]

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[1] *svabhāva-kāya* — *ṅo-bo-ñid-sku.* The active reflex of it is the Body of Absolute Wisdom (*jñāna-kāya*).

[2] *sarvadharmāś ca buddhatvaṁ tathatāyā abhinnatvāt tadviśuddhi-prabhāvitatvāc ca buddhatvasya, na ca kaścid dharmo'sti parikalpitena dharma-svabhāvena.*

[3] *svābhāvikaḥ (kāyaḥ) sarva-buddhānāṁ samo nirviśiṣṭatayā.*

[4] *bahutvam api ne'ṣyate buddhānāṁ dharma-kāyasya abhedād anāsrave dhātau.*

[5] Kg. MDO. III. 289 b. 6—7.

[6] This refers evidently to the teaching that all elements are for ever merged in Nirvāṇa (*prakṛti-parinirvṛtta*).

[7] *vikalpa* = *rnam-par-rtog-pa.*

[8] Tib. *dam-paḥi-bdag.*

Such is the Buddha in the aspect of the Absolute, called the true Ultimate Refuge. But, as we read in the *Sūtrālaṁkāra*, the accumulation of merit of the Buddha in the Empirical World cannot remain fruitless. This his activity is the moral Biotic Force[1] which must produce ultimately the highest and most blissful mundane existence. Moreover the Buddha has a double outlook facing both the Absolute[2] and the Empirical Reality[3] and has for his chief aim the salvation of other living beings. It is owing to these motives that the Buddha manifests himself in the Empirical World in his corporeal forms,[4] viz. the Body of Bliss,[5] eternally abiding in the region Akaniṣṭha and in the numerous Apparitional Bodies[6] which are its emanations, and are working for the weal of all living beings as long as the world exists. But in the aspect of the Absolute these corporeal forms are mere reflections and have no real essence of their own.

These are, in short, the main ideas expressed in the *Uttaratantra*. Their detailed exposition is contained in the translation which is now to follow. The paragraphs in the Commentaries of Tsoṅ-kha-pa and Jam-yaṅ-źad-pa concerning the teaching of *gotra* or *dhātu* with the different Buddhist schools will be translated separately and form an appendix to the present work. In the translation the greatest care has been bestowed on a faithful rendering of all technical terms of which the work is full. This has been made in accordance with the method adopted by Prof. Stcherbatsky. Not a single term is left without translation, but in order to facilitate control, the original term (Sanscrit and Tibetan) is always given in the note.

It now remains for me to express my gratitude to my revered teacher Prof. Th. Stcherbatsky at whose instigation and with whose help this work has been carried out and has assumed its present form, and to Prof. Sten Konow owing to whose kind attention it is now published. My deepest thanks are likewise due to the Khambo

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[1] *karma* = *las*.
[2] *paramārtha* = *don-dam-pa*.
[3] *saṁvṛti* = *kun-rdzob*.
[4] *rūpa-kāya* = *gzugs-sku*.
[5] *saṁbhoga-kāya*.
[6] *nirmāṇa-kāya*.

(Mkhan-po) Lama Agvan (Ṅag-dbaṅ) Dorjeev who took such a keen interest in my Buddhist studies in Transbaikalia and has greatly furthered them, to the Abbot of the Chilūtai[1] Monastery, Lha-ram-pa[2] Donḍub Buddhayin with whom I undertook a systematical study of the *Uttaratantra* and *Vyākhyā* (July–August 1929), and to my friends the Lamas Galdan Jamsaranu and Gyamtsho Gomboyin who have supplied me with many valuable instructions.

The Sublime Science of the Great Vehicle to Salvation.

I. The Contents of the Work.

1. The Buddha, the Doctrine, the Congregation,
The Germ (of Buddhahood), Supreme Enlightenment,
The attributes of the Buddha and last of all his acts,—
These are the seven adamantine topics,
In which the compass of this treatise can be summarized.[3]

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[1] Dgaḥ-ldan-dar-rgyas-gliṅ.

[2] The highest degree of learning in the Monasteries of Lhasa.

[3] Cf. Dar. 6a. 3—6b. 3. These 7 points appear in 2 aspects, namely from the standpoint of the Absolute (*paramārtha* = *don-dam-pa*) and from that of Empirical Reality (*saṁvṛti* = *kun-rdzob*). The Buddha in the aspect of the Absolute is the Cosmical Body (*dharma-kāya* = *chos-sku*),—the complement of purity and wisdom (*prahāṇa-jñāna-saṁpatti* = *spaṅs-pa daṅ ye-śes phun-sum-tshogs-pa*). The Buddha from the Empirical Standpoint is the corporeal form (*rūpa-kāya* = *gzugs-sku*). The Doctrine from the standpoint of the Absolute represents the Extinction (of Phenomenal Life *nirodha* = *ḥgog-pa*) and the Path (*mārga* = *lam*) of the Mahāyānist Saint. As to the Doctrine viewed empirically, it will be the collection of sermons (*pravacana* = *gsuṅ-rab*). The Congregation from the Ultimate Standpoint represents the elements of Wisdom and final Deliverance with the Mahāyānist Saint. The Congregation viewed empirically is the assembly of the Saints of the Great Vehicle.

The fundamental element (or Germ,—*dhātu* = *khams*) from the point of view of Ultimate Reality is the Absolute Essence (*tathatā* = *de-bźin-ñid*) forming the background of the consciousness of the living beings, the Absolute itself, only obscured by defiling elements (*āvaraṇa* = *sgrib-pa*). The same element viewed empirically is a force which governs the spirit of the living beings and makes possible the origination of the saintly (*lokottara* = *ḥjig-rten-las-ḥdas-pa*) elements.

The Explanation of the Verse by Aryāsanga.

The subject that is to be cognized[1] has a resemblance with a diamond, and the (words that demonstrate it)[2] may be compared with diamond-mines, since they represent the receptacles (of this subject). The subject which is accessible (only) to the inward conviction (or introspection) of the Saint and is of an inexpressible, unutterable character, resembles a diamond (that is hard and unpenetrable), since it cannot be "pierced" by the (ordinary) knowledge, which is a result of study and investigation.[3] [2 a.] The words which express this subject and afford a means for its cognition are spoken of as the (diamond)-mines, since they represent a foundation for this (cognition). Thus the unpenetrable character (of the subject) and the nature of the words, as being a support of it, let us know the former as a diamond and the latter as its repository. Now, of what kind is the subject and of what kind are the words (expressing it)? (Answer):—The subject consists of the 7 points that are to be cognized. These are as follows:—1) the Buddha, 2) the Doctrine,

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Enlightenment (*bodhi* = *byaṅ-chub*) viewed sub specie aeternitatis is the Cosmical Body, and, taken empirically, represents the corporeal forms of the Buddha (the Body of Bliss—*saṁbhoga-kāya* = *loṅs-sku* and the Apparitional Body—*nirmāṇa-kāya* = *sprul-sku*). The difference between this subject and the first which is Buddhahood, is that here Enlightenment is viewed as something to be attained (by the person proceeding) on the Path himself, whereas before it has been taken from the standpoint of the element already attained by another personality. The attributes of the Buddha in the aspect of the Absolute are the 10 Powers (*daśa-bala* = *stobs-bcu*) and the other distinctive features which are the result of the removal of the Obscurations. The attributes, being viewed empirically, are the 32 corporeal marks. The acts of the Buddha from the standpoint of Ultimate Reality represent the Wisdom acting in behalf of others (*kṛtya-anuṣṭhāna-jñāna* = *bya-ba-sgrub-paḥi-ye-śes*). Empirically they are contained in the collection of the Buddha's sermons.

[1] Dar. 9a. 3. The sevenfold subject that is to be intuited, that is to say, revealed by introspection (*pratyātma-vedya* = *so-so-raṅ-gis-rig-par-bya-ba*) to the Saint.

[2] Ibid.

[3] *śrutimayī prajñā* = *thos-pa-las-byuṅ-baḥi-śes-rab* and *cintāmayī prajñā* = *bsam-pa-las-byuṅ-baḥi-śes-rab*.

3) the Congregation, 4) the Fundamental Germ (of Buddhahood),[1] 5) Enlightenment, 6) the attributes, and 7) the acts (of the Buddha). [2 b.] The words are those by means of which these 7 topics are demonstrated and made clear.

A detailed exposition of the (7) adamantine subjects is contained in the Sūtras.[2] It is said there as follows:—O Ānanda, the (real)[3] Buddha is indemonstrable. He cannot be seen by the eye. O Ānanda, the (true) Doctrine[4] is unutterable.[5] It cannot be heard by the ear. O Ānanda, the (true) Congregation is of an immutable character. It cannot be worshipped, neither by body nor mind. Such are the (first) 3 adamantine topics as we have them in the *Adhyāśaya-parivarta*.[6]

It is said further on:—O Śāriputra, this topic[7] is the object[8] that is the sphere[9] of the Buddha (alone). O Śāriputra, all the

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[1] Cf. Dar. 6b. 6—7a. 4. If there were no fundamental Germ perfectly pure by itself, the purification from the casual (*āgantuka* = *glo-bur-ba*) defiling forces would be impossible. Thus this Germ is put forth as the necessary condition for the attainment of Enlightenment, and is metaphorically spoken of as the natural cause (*upādāna-kāraṇa* = *ñer-len-gyi-rgyu*) of the latter. It is not however a real producing cause, since it is an eternal, immutable element (*asaṁskṛta* = *ḥdus-ma-byas*). (The Germ) which becomes developped (*paripuṣṭa* = *rgyas-ḥgyur* or *samudānīta* = *yaṅ-dag-par-bsgrub-pa*) is to be regarded as the actual producing cause. As concerns the cooperating causes and conditions, these are Enlightenment as attained by another individual with the corresponding attributes and acts. On the basis of the teaching delivered by another who has attained Supreme Enlightenment, it is possible to purify one's own stream of elements (*saṁtāna* = *rgyud*) from defilement.

[2] Sthira-adhyāśaya-parivarta, Kg. MDO. XIX 172b. 2—3.

[3] Dar. 10b. 4. The Buddha in the aspect of the Absolute, unreal as a separate entity (differing from the unique Essence of the Cosmos) and free from all the additional defiling elements. He is inaccessible to empirical (*vaiyavahārika* = *tha-sñad-pa*) knowledge.

[4] The Doctrine viewed as Extinction and the Path. Cf. above.

[5] Dar. 10 b. 5. It is unutterable in the sense of its not being an object of thought-construction (*kalpanā* = *rtog-pa*) connected with speech.

[6] Tib. *lhag-paḥi-bsam-pa-brtan-paḥi-leḥu.*

[7] That is the Absolute as forming the fundamental germ of the living beings and mingled with defiling elements. Dar. 11a. 6.

[8] *viṣaya* = *yul.* [9] *gocara* = *spyod-yul.*

Śrāvakas as well as the Pratyekabuddhas are now unable to cognize, perceive, and investigate this subject by means of their own analytic wisdom, independently. If this be so, what is there to say of the ordinary, worldly beings.[1] This however does not concern the cognition which is inspired by the faith in the Buddha. O Śāriputra, the Absolute Truth may be perceived (by the Śrāvaka and Pratyekabuddha Saints)[2] as a result of their faith. O Śāriputra, the Absolute (in its defiled form)[3] is a name[4] of the fundamental element of the living beings. O Śāriputra, this fundamental element of the living beings (partly purified)[5] is a name for the essence, the pith of Buddhahood.[6] O Śāriputra, this pith of Buddhahood (being completely free from all defilement)[7] is a name of the Cosmical Body.[8] Such do we know to be the fourth adamantine topic which is not subjected to augmentation and decrease as it is demonstrated in Scripture.

(It is said further on):—O Lord, the perfect Supreme Enlightenment[9] is a name for the essence of Nirvāṇa.[10] O Lord, the essence of Nirvāṇa is a name for the Cosmical Body of the Buddha. Such is the 5th adamantine subject according to the *Śrī-mālā-siṁhanāda-sūtra.*[11] (It is said):—O Śāriputra, of what kind is the Cosmical

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[1] *bāla* = *byis-pa* and *pṛthagjana* = *so-soḥi-skye-bo.*

[2] Dar. 12 a. 3.—*ñan-thos dan rañ-sañs-rgyas ḥphags-pa-rnams-kyis* &c.

[3] Ibid. 12 a. 6.—The Absolute mingled with defilement, when it is not in the least purified from the defiling elements.

[4] *adhivacana* = *tshig-bla-dvags.*

[5] Dar. 12 a. 6—b. 1.—When it is to some extent purified from the defiling forces, but nevertheless still connected with some of them.

[6] *tathāgata-garbha* = *de-bžin-gśegs-paḥi-sñiṅ-po.*

[7] Dar. 12 b. 1. *dri-ma mthaḥ-dag-gis-dben-pa-na* = *sakala-mala-vivikta.*

[8] Ibid. 12 b. 2. Thus the Absolute when it is in a defiled state is termed the fundamental element of the living beings and the Essence of Buddhahood. On the other hand, when it is completely free from all defilement, it is called the Cosmical Body.

[9] *anuttarā samyaksaṁbodhiḥ* = *yaṅ-dag-par-rdzogs-paḥi-byaṅ-chub.*

[10] *nirvāṇa-dhātu* = *mya-ṅan-las-ḥdas-paḥi-dbyiṅs.*

[11] Kg. DKON. VI. 274 b. 5—6.

Body of the Buddha? It is endowed with the attributes of the Buddha which are greater in number than the sands of the Ganges, the attributes which are inseparable (from the Essence of the Buddha),[1] the distinctive features peculiar to the Wisdom (of the Buddha) who never becomes destitute of any of them. The 6th diamond subject is thus demonstrated as something which can neither increase, nor become diminished. (We have further on):[2]—O Manjuśrī, the Buddha does not search, nor does he reflect (about the character of the work to be done). However, he does act, and this his activity free from search and reflection manifests itself miraculously and without effort.[3] Thus we have the 7th point as the manifestation of the Buddha's attributes and of his Transcendental Wisdom [3 b.], directed toward the objects that are inaccessible to ordinary human knowledge. Thus, in short, these 7 adamantine topics are to be regarded as forming the contents, the "body" of the whole of this work, since, to speak briefly, their elucidation has been the motive for the composition (of this treatise).

The 7 Subjects according to the Dhāraṇīśvara-rāja-paripṛcchā.[4]

2. Their essential character and mutual connexion
Is, in gradual order, (shown) in the *Dharaṇīśvara-rāja-sūtra.*
(The first) 3 topics are to be known from (its) introduction,[5]

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[1] Dar. 13 a. 6. The attributes of the Buddha, the 10 forces &c. are the qualities which are inseparable (from the Cosmical Body) as the colour and shine of a precious stone are inseparable from the latter itself.

[2] Cf. below.

[3] *anābhogam* = *lhun-gyis-grub-par.* Dar. 13 b. 1—2. As every kind of exertion is, with the Buddha, pacified, he, in acting for the sake of other living beings, has no thought-construction as regards the essence of the work to be done, the agent and the object. Neither does he enter upon a close examination of the details.

[4] Tib. *gzuṅs-kyi-dbaṅ-phyug-rgyal-pos-žus-paḥi-mdo.* Kg. MDO. XV. In the Kg. it is called the Tathāgata-Mahākaruṇā-nirdeśa-sūtra. I have found out this sūtra with the help of Bu-ton's index to the Kangyur, f. 166 b. 3, where we have both names.

[5] *nidāna-parivarta* = *gleṅ-gžiḥi-leḥu.*

And the (remaining) 4—from the analysis of the Buddha's[1] and the Bodhisattva's[2] attributes.

The elucidation of the particular essence[3] of these 7 subjects and their interconnexion is demonstrated in the *Dhāraṇīśvara-rāja-sūtra* in the order (in which the subjects have just been described). From the introductory chapter we come to know the first 3 subjects; then come the remaining 4 which are contained in the description of the various attributes peculiar to the Buddhas and the Bodhisattvas. We read as follows:[4]—

"The Lord has attained the Perfect Supreme Enlightenment,—(the intuition) of all the elements in their unity."[5] "He has duly demonstrated his Doctrine."[6] "He has obtained the illimited power of converting the multitude of disciples."—These 3 main aphorisms show us in gradual order the 3 Jewels[7] and the process of their origination.[8] The remaining 4 subjects are demonstrated as having the character of causes and conditions conformable with this origination. On the 8th Stage of the Bodhisattva the controlling power over all the elements[9] is attained. [4 a.] Through this one comes to the highest essence of Enlightenment[10] and the full Illumination, that is to say

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[1] *rgyal-ba* = *jina.*

[2] *blo-ldan* = *dhīmat*—(the Wise).

[3] *svalakṣaṇa* = *raṅ-gi-mtshan-ñid.*

[4] Kg. MDO. XV. 142 a. 4–5.

[5] Dar. 14 b. 3—4. "as devoid of the character of real plurality."

[6] Lit. "has duly swung the Wheel of the Doctrine."

[7] *ratna-traya* = *dkon-mchog-gsum.*

[8] According to the following passage and Dar. 8 a. 3 sqq. and 14 b. 6 sqq. the 3 last Stages of the Bodhisattva (*acalā* = *mi-gyo-ba, sādhumatī* = *legs-paḥi-blo-gros* and *dharma-meghā* = *chos-kyi-sprin*) contain the most proximate causes of the 3 Jewels. The Bodhisattva on the 8th Stage is called "the Buddha in the conventional sense—*aupacāriko buddhaḥ* = *saṅs-rgyas-btags-pa-pa,*" inasmuch as he has obtained the controlling power over the elements. The 9th and 10th Stages, respectively, contain the proximate causes of the Jewel of the Doctrine and that of the Congregation.

[9] The 10 controlling powers—*daśa-vaśitāḥ* = *dbaṅ-bcu.* Cf. M. V. § 27.

[10] *bodhi-maṇḍa* = *byaṅ-chub-kyi-sñiṅ-po.* According to Dar. 15 a. 4 *bodhi-maṇḍa* means here the Bodhi tree.

the intuition of the ultimate unity[1] of all the elements. He who abides on the 9th Stage of the Bodhisattva becomes endowed with the faculty of preaching the Highest of Doctrines.[2] He comes to know the intellectual faculties of all the living beings,[3] brings to the highest development all the faculties (that of faith and the rest), and becomes skilful as regards the annihilation of the continuance of the defiling forces[4] in every living being. On account of this he who has attained Supreme Enlightenment can duly expound the Doctrine. (The Bodhisattva abiding) on the 10th Stage becomes consecrated[5] as the successor to (the Buddha's) religious kingdom and, immediately after, begins to perform the acts of the Buddha without effort and uninterruptedly. As a consequence, he who duly expounds the Doctrine has the illimited power of converting the circle of his disciples (who become members of the Congregation). It is said further on:[6]—"he who has the unlimited power of converting the assembly of disciples abides (after having brought about this conversion) in the company of the great Congregation of ascetics," and so on up to—"and in the company of an unmeasurable multitude of Bodhisattvas.[7] Being endowed with such merits"... &c. The indication (of the assembly of the ascetics and Bodhisattvas)[8] respectively refers to the (power of) completely converting [4 b.] to the Enlighten-

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[1] *sarva-dharma-samatā* = *chos-thams-cad-mñam-pa-ñid.*

[2] Dar. 15 b. 1.—Through the attainment of the 4 methods of Intense Penetration (*pratisaṁvid* = *so-so-yaṅ-dag-par-rig-pa.* M. V. § 13).

[3] Ibid.—The spiritual lineage of the living beings, their religious fervour, and different intellectual faculties.

[4] *vāsanā* = *bag-chags.*

[5] *abhiṣikta* = *dbaṅ-bskur-ba.* Cf. Nāgārjuna's Ratnāvalī Tg. MDO. XCIV. 150 a. 8—b. 1. *bcu-pa chos-kyi-sprin yin-te. dam-pa chos-kyi char ḥbebs-phyir. byaṅ-chub-sems-dpaḥ saṅs-rgyas-kyi. ḥod-zer-dag-gis dbaṅ-bskur-phyir.* The 10th Stage is that of the Clouds of the Truth (*dharma-meghā*). It is (called) so, because the rain of the Highest Truth descends upon the saints, and the Bodhisattvas are consecrated with the light of the Buddha.

[6] Kg. MDO. XV. 142 a. 6.

[7] Ibid. 142 b. 1—2—143 a. 1.

[8] Dar. 15 b. 6—16 a. 1.

ment of the Śrāvaka and that of the Mahāyānist Saint, which (power) forms an attribute of the Buddha. Then comes a glorification of the virtues of the Śrāvakas and the Bodhisattvas. After that the Sūtra[1] relates how the Buddha, on the basis of the highest forms of trance[2] peculiar to him, has constructed a circular court-yard adorned with precious jewels, how the adherents of the Buddha assembled,[3] how the Gods offered various sacrifices, and how the rain of glory descended (upon the Buddha). Here we have an indication of all the virtues of the Jewel of the Buddha in their variety. Then it is described how the great throne[4] (for preaching) was erected, how streams of light (ejected from the head of the Buddha) and how the various names of the divisions of the Doctrine[5] and their qualities were made known. (This passage represents) a description of the virtues of the Jewel of the Doctrine. Next we have an indication of the sphere of the Bodhisattva's trance and of its power, and the praise of the Bodhisattva's merits in various forms, the whole passage containing, accordingly, a description of the various attributes peculiar to the Jewel of the Congregation. Thereafter we have 1) a glorification[6] of the highest absolute virtues of the Buddha (by Dhāraṇīśvara-rāja), after the latter had received the consecration of the light of the Buddha and had through this attained the intrepidity[7] and intelligence[8] peculiar to the eldest heirs to the Kingdom of the Highest Doctrine; this is followed by 2) an ascertainment [5 a. 1.] of the Highest Mahāyānistic Doctrine and 3) the demonstration of the result of apprehending this Doctrine, namely the power of governing the elements.[9] (These 3 points) respectively show us the varieties

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[1] Acc. to the Dar. the following passages render the contents of the Sūtra condensed. The passage concerning the Buddha—Kg. MDO. XV. 143 a. 6.

[2] Tib. *tiṅ-ṅe-ḥdzin-khyu-mchog* = *samādhi-ṛṣabha*.

[3] Sic according to Āryāsanga's Commentary (*ḥdus-pa*); the Dar. has *bsdus-pa*.

[4] Dar. 18 a. 1. the throne supported by lions—*siṁhāsana* = *seṅ-geḥi-khri*.

[5] *dharma-paryāya* = *chos-kyi-rnam-graṅs*. [6] Dar. 19 a. 2.

[7] *vaiśāradya* = *mi-ḥjigs-pa*. [8] *pratibhāna* = *spobs-pa*.

[9] *chos-kyi-dbaṅ-phyug-dam-pa*. Dar. 19 b. 4—5.—*chos-kyi-dbaṅ-phyug-ni chos thams-cad-la dbaṅ thob-paḥo*.

of the highest virtues peculiar to each of the 3 Jewels. This forms the conclusion of the introductory chapter.

The Germ of Buddhahood and the other 3 Subjects according to the Dhāraṇīśvara-rāja-paripṛcchā.

Directly after we have a description of the 60 appliances [1] (for the purification of the Germ of Buddhahood), the factors purifying (the essence of the Absolute mingled with defilement). Through this the character of the Germ of Buddhahood itself [2] is made clear, for (the existence of) purifying factors is admissible, (only) if there exists an object which is in need of purification. Having in view this object,[3] (the *Daśabhūmaka-sūtra* [4]) illustrates (the process of purification of the Germ) on the 10 Stages of the Bodhisattva by the comparison with the process of purifying grains of gold found in the sand. In this Sūtra [5] the subject is discussed immediately after the description of the Buddha's acts, (the Germ of Buddhahood) being compared with an impure stone of lapis-lazuli. (It is said as follows): [6]—O noble youth, take for instance a skilful jeweller who knows well the methods of polishing precious stones. He gets from a jewel-mine a stone, completely impure,[7] and, having washed it with acrid salt water, polishes it by wiping with a cloth made of hair. But he does not give up his task after having merely accomplished this. He then washes the stone with an acrid fluid of vitriol [8] and cleanses it with

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[1] *parikarman* = *yoṅs-su-sbyoṅ-ba.*

[2] Dar. 20 a. 2—3. The Germ of Buddhahood in the aspect of Empirical Reality and in its character of the Absolute as mingled with defiling elements.

[3] Dar. 21 b. 5—6. Having in view this object, that is the mind of the living beings and its essence—the Absolute mingled with defilement and in the beginning completely impure, which through the contemplation of the antidotes of dęfilement gradually becomes purified.

[4] Dar. 21 b. 5.

[5] The Dhāraṇīśvara-rāja-paripṛcchā. [6] Kg. MDO. XV. 215 b. 1—7.

[7] Dar. 22 a. 3. "through mud and dust."

[8] Tib. *zaṅs-kyi-khu-ba.* In the Dar. (22 a. 4.) we have *zas-kyi-khu-ba* which is explained as *ña-khu*—a fluid from boiled fish.(?)

a woollen cloth. But even here his efforts do not cease. Having washed again (the stone) with a medicinal fluid,[1] the jeweller completely purifies it with a very fine cloth [5 b.]. That which is thus purified and made completely free from all the stains is the precious essence of lapis-lazuli. O noble youth, in the same way the Buddha, having perceived the fundamental element of the living beings obscured by defilement, arouses aversion in those who love this worldly existence, by speaking so as to present before their minds the evanescence,[2] suffering, impersonality,[3] and impurity (of the Phenomenal World).[4] In such a way he induces them to embrace the Doctrine and submit to the discipline of the (Hīnayānist) Saint. But the Buddha does not give up his task with merely accomplishing this. He then speaks of Non-substantiality, Non-differentiation and Absence of Desire[5] and through this causes to apprehend the true essence[6] of the Buddha. But the energy of the Buddha does not cease here. After that he expounds the Doctrine of the Irretrievable State[7] and speaks of the perfect purity (that is the separate unreality) of subject, object and act,[8] and through this induces the different living beings to penetrate into the sphere of the Buddha.[9] It is said that those who have

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[1] *dṅul-chu*—quicksilver.

[2] *anityatā* = *mi-rtag-pa-ñid.*

[3] *nairātmya* = *bdag-med-pa.*

[4] Acc. to Dar. 22 a. 6 sqq. this refers to the Hīnayānists. The Buddha speaks of evanescence, that is of the momentary change peculiar to Phenomenal Existence, of the uneasiness accompanying perpetual origination, of the unreality of the individual and of the Phenomenal World as a whole being like an impure pit.

[5] *śūnyatā* = *stoṅ-pa-ñid, animitta* = *mtshan-ma-med-pa* and *apraṇihita* = *smon-pa-med-pa.* These are called the 3 Gates of Deliverance and represent the unreality of the elements from the standpoint of their essence, cause, and result.

[6] Dar. 23 a. 3. "The nature, the essential character of the Buddha which is the Absolute."

[7] *avaivartika-dharma-cakra* = *phyir-mi-ldog-paḥi-chos-kyi-ḥkhor-lo.* Dar. 24 b. 1. "which prevents the origination of egoistic thoughts, that is the desire of attaining Salvation merely for oneself without caring for other living beings."

[8] *trimaṇḍala-pariśuddhi* (or *viśuddhi*) = *ḥkhor-gsum-yoṅs-su-dag-pa.*

[9] Dar. 24 b. 3.—" the cognition of Non-substantiality " (*śūnyatā* = *stoṅ-pa-ñid*).

entered (the Great Vehicle)[1] and cognized the true essence of Buddhahood become possessed of the highest merits. In regard of this Germ of the Buddha, the substance (of the living beings) which becomes purified, it has moreover been said:—

Just as fine grains of gold, invisible among stones and sand,
Come to be seen if they are duly purified,
In the same way, in the world of living beings
(The manifestation of) the Buddha (is perceived).

Now, what are the 60 appliances, [6 a. 1.] the factors for purifying the Germ of the Buddha? They are as follows:—The 4 Ornaments of the Bodhisattva,[2] the 8 kinds of lustre[3] illuminating his (Path), the 16 forms of the Bodhisattva's Great Commiseration[4] and his 32 acts.[5]

After this comes a description of the 16 forms of Great Commiseration,[6] the distinctive features of Supreme Enlightenment,

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[1] Sic according to Dar. 24 b. 3—4.—*theg-pa-chen-po-la žugs-par-gyur ciṅ* &c.

[2] Dar. 26 b. 3—4. "the 3 Disciplines (*adhiśīla-śikṣā = tshul-khrims-kyi-bslab-pa, adhicitta-śikṣā = sems-kyi-bslab-pa* and *adhiprajñā-śikṣā = śes-rab-kyi-bslab-pa*) and power of memory (*dhāraṇī = gzuṅs*) by which the activity of the Bodhisattva is "decorated."

[3] Dar. 26 b. 4—5. The 8 kinds of lustre which, being devoid of the darkness of ignorance, make clear the way (for the apprehension) of the Doctrine. They are:—1) the Lustre of Memory, 2) that of Discrimination, 3) Intuition, 4) the Doctrine, 5) the Knowledge (of it), 6) the Truth, 7) Supernatural Perception, and 8) Highest Activity.

[4] Ibid. 26 b. 5—27 a. 1. "consisting in the desire of removing the suffering of the living beings, with a view to the various false views, the 4 kinds of error, the consideration of Ego and Mine, the 5 Obscurations, attachment to the objects of the senses, the 5 kinds of pride, deviation from the Path of the Saint, dependence on others, wrath and sinful deeds, absence of the wisdom peculiar to a Saint, ignorance with regard to the profound doctrine of Causality, continuance of the force of Transcendental Illusion, non-deliverance from the burden of suffering, craft and deceit, and forfeiture of a blissful existence and Salvation."

[5] Cf. Appendix.

[6] Dar. 27 b. 4—28 a. 2. Manifesting itself with a view to the living beings who do not understand the essence of the Great Enlightenment and its 16 distinctive features, which are:—the Absence of foundation, Absence of a definite place.

which elucidates the nature of the latter as the Illumination of the Buddha.[1] Then the 10 Powers,[2] the 4 kinds of Intrepidity,[3] and the 18 Exclusive Attributes of the Buddha[4] are demonstrated, all his distinctive features being thus described. Thereupon[5] (the Sūtra) speaks of the highest forms of the Buddha's activity and thus makes clear the character of his 32 acts. In such a way the essential character of all the 7 adamantine subjects is made known by the Sūtra in detail.

The Connexion between the 7 Subjects.

Now, what is the connexion between them?

3. From the Buddha comes the Doctrine, from the Doctrine—the Congregation of the Saints,
From the Congregation—the (desire of purifying) the Germ till the attainment of the quintessence of Wisdom.
This Wisdom being attained, one comes to Supreme Enlightenment,
Becomes endowed with it and the other attributes, through which one acts for the sake of all living beings.[6]

Finished the explanation of the connexion between (the parts of) the treatise.—

Quiescence, perfect Pacification, immaculate (radiant) nature, absence of increase and loss, absence of distinctive marks, impossibility of being an object of cognition, unity in the present, past and future, the incorporeal and immutable character, absence of differentiation and substratum, the fact of not being an object of corporeal or mental (receptive faculty), imperceptibility, absence of a definite aspect, non-substantiality, analogy to space, the fact of being the real substratum (of all things), absence of form, absence of defilement and of the causes of Phenomenal Life, purity, absence of every kind of Obscuration and of Passion.

[1] Ibid. 27 b. 3—4.—as pure by nature and devoid of every kind of additional defilement.

[2] *daśa-bala* = *stobs-bcu* M. V. § 7.

[3] *catvāri vaiśāradyāni.* Ibid. § 8.

[4] *aṣṭādaśa āveṇika-dharmāḥ.* Cf. M. V. § 9.

[5] Kg. MDO. XV. 185 a. 6—215 a. 2.

[6] Dar. 28 b. 1—29 a. 6.

The Jewel of the Buddha. [6 b. 1.]

Now we have to explain the meaning of the following verses. The living beings who are converted by the Buddha seek their refuge in him. Being full of that faith which is a natural outflow of their belief in the Cosmical Body of the Buddha,[1] they likewise seek their refuge in the Doctrine and the Congregation. Therefore, as the Buddha is the first (and principal refuge), we begin with the verse referring to him.—

4. I bow before him, who has neither beginning, middle, nor end,[2]
Who is quiescent[3] and fully enlighted, (perceiving) his own (Cosmical) Essence of Buddhahood,[4]
Who, himself illuminated, shows to the ignorant
The Path sure and free from danger, in order that they might know (the Truth),[5]
Who, raising high the sword and the thunder-bolt of Mercy and Wisdom
Cuts down the sprout of Phenomenal Life,
And breaks the wall of Doubt surrounded

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[1] Ibid. 29 b. 6. *chos-ñid-kyi-ste saṅs-rgyas-kyi chos-kyi-sku-la daṅ-baḥi dad-paḥi rgyu-mthun-paḥi-ḥbras-bu* (*niṣyanda-phala*) *yin-paḥi-phyir-ro.* This passage is an extract from the Śrī-mālā-devī-siṁhanāda-sūtra. Kg. DKON. VI. 275 b. 3—4.

[2] Dar. 30 a. 4—5. The original purity of the Buddha. He represents the Absolute (*paramārtha-satya* = *don-dam-bden-pa*), devoid of all plurality (*sarva-prapañca-anta-vinirmukta* = *spros-paḥi-mthaḥ-thams-cad-daṅ-bral-ba*) and has no beginning, middle and end.

[3] The additional purity. The Buddha has brought to pacification all the defiling forces by means of their antidotes. Through this he exercises his activity without any effort.

[4] Dar. 30 a. 6. The Buddha is fully enlightened as regards his own Essence, the Unity of the Cosmos devoid of all plurality.

[5] Dar. 30 b. 2—3. The Commiseration of the Buddba. He shows the Path to the converts in order that the living beings, ignorant of the absolute and empirical character of the things cognizable, might come to know such. The Path is free from danger through its transcendental (*lokottara* = *ḥjig-rten-las-ḥdas-pa*) character and through the fact of its referring to the Irretrievable State.

By the dense thickets of the different heresies.[1]—
Now, what is shown here?

5. Immutable,[2] free from effort,[3]
Incognizable from without,[4]
Endowed with Wisdom, Love, and Power,[5]
And pursuing a twofold aim—such is Buddhahood.

This passage, in short, speaks of the Essence of Buddhahood, as possessed of 8 distinctive features. What are these 8? (They are as follows):—1) Immutability, 2) Action without effort, 3) The fact of being incognizable from without, 4) Wisdom, 5) Commiseration, 6) Power, 7) The complement of the Buddha's own aim, and 8) The complement of the aim of others.[6]

6. Having by nature no beginning,
Middle, nor end, (the Buddha) is immutable.[7]

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[1] Ibid. 30 b. 3—5. The power of the Buddha. Having raised the sword of Commiseration and Wisdom he cuts down the sprout of Phenomenal Existence as it is contained in the 12-membered Causal Chain and, particularly, in its fourth member—that of the physical and mental elements (*nāma-rūpa* = *miṅ-daṅ gzugs*). Raising high the thunder-bolt of Mercy and Wisdom, he breaks down the wall of doubt which is surrounded by the dense thickets of the various false doctrines.

[2] The character of the Cosmical Body as the primary substance in its original purity,—the immutable Absolute.

[3] *anābhoga* = *lhun-gyis-grub-pa*. Dar. 31 a. 1. The additional purity of the Cosmical Body. It acts without effort through the perfect pacification of every kind of exertion.

[4] The Absolute Transcendental Wisdom. The Buddha cannot be cognized from without (*para-pratyaya-agamya* = *gžan-gyi-rkyen-gyis-rtogs-min-pa*), being an object of the inward cognition of the Buddha himself.

[5] Dar. 31 a. 2. The other attributes of the Buddha, his Wisdom in regard of the Empirical World, his Commiseration and Power relate to the corporeal form (*rūpa-kāya* = *gzugs-sku*) of the Buddha, through which he acts for the sake of others.

[6] *svārtha-saṁpatti* = *raṅ-gi-don-phun-sum-tshogs-pa*. the Cosmical Body and *parārtha-saṁpatti* = *gžan-gyi-don-phun-sum-tshogs-pa*. the corporeal forms of the Buddha.

[7] *asaṁskṛta* = *ḥdus-ma-byas*. Dar. 31 b. 1—2. The original purity of the Buddha's Cosmical Body. As it, essentially, has neither beginning, middle, nor end, that is to say, is not liable to origination (*jāti* = *skye-ba*), stability (*sthiti* = *gnas-pa*), and destruction (*vināśa* = *ḥjig-pa*), we call it an immutable element.

Being, in his Cosmical Essence, quiescent,
He is spoken of as acting without effort.[1]

7. Being perceived through inward conviction[2]
He is incognizable from without,
[7 a. 1.] He is (the personified) Wisdom as he knows himself in these 3 forms,[3]
Commiseration,—as he shows the Path,[4]

8. And Power, since through Wisdom and Love
He puts an end to Phenomenal Life and Defilement.
In the first 3 (attributes) lies the aim of oneself,
And in the latter 3—the aim of others.

Āryāsanga on the Jewel of the Buddha.

"Immutable"[5] we know to be the reverse of that which is caused or conditioned.[6] Now, caused (or conditioned) is that with which origination, stability, and destruction are experienced.[7] The Buddha,[8] being devoid of these (3 distinctive features) is eternal,

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[1] Ibid. 31 b. 2—3. He is free from every kind of effort in its activity for the sake of others, as he represents the Cosmical Body, the perfect pacification of every kind of exertion.

[2] Ibid. 31 b. 3. As it can be cognized only by the Introspective, Concentrated Transcendental Wisdom, he is inaccessible to the cognition from without by means of words, thought-construction, and the like.

[3] Dar. 31 b. 3—4. As he cognizes (objectively) the original purity, the additional purity, and the Absolute Transcendental Wisdom (as his own distinctive features).

[4] Ibid. 31 b. 6—32 a. 1. By showing the Path that leads to the intuition of this unthinkable object to those who are ignorant of it.

[5] *asaṁskṛta* = *ḥdus-ma-byas.*

[6] *saṁskṛta* = *ḥdus-byas.*

[7] Acc. to Dar. 32 a. 4. "The beginning," "the middle," and "the end" are synonyms of Origination, Stability, and Destruction (*jāti, sthiti, vināśa*). Cf. Conception of Buddhist Nirvāṇa, Index 7.

[8] Dar. 32 a. 5.—*don-dam-bden-pas-bsdus-paḥi-saṅs-rgyas-ñid* = *paramārthena saṁgṛhītam buddhatvam*—Buddhahood as representing the Absolute.

immutable, that which has neither beginning, middle, nor end. As such he represents the Unity of the Cosmos.[1]

Through the perfect Quiescence of all Plurality[2] and the Extinction of all thought-construction,[3] (this Cosmical Body) is motionless and without effort. As it can be cognized only by means of the Introspective Transcendental Wisdom, it is not accessible to the cognition from without. Here the word "*udaya*" is to be understood in the sense of "thorough cognition," but not in that of "origination." The Buddha, having such an immutable and motionless character, nevertheless exercises his activity as long as the world exists, without effort, unhindered and uninterruptedly.[4]

The Buddha has thus come to the full Supreme Enlightenment, (the intuition) of this marvellous, unthinkable sphere of Buddhahood, this by means of his introspective Transcendental Wisdom, himself, without hearing from others and without the help of a teacher, and has cognized it in its unutterable nature.[5] After that, in order that the other living beings who, being deprived of this knowledge, are like born blind,[6] [7 b. 1.] may likewise perceive the Truth, he has demonstrated the Path leading to this perception. On account of this we know him to be possessed of the Highest Wisdom and Commiseration. The Path (shown by him) is free from danger, as it leads out of this world and (is peculiar to one who attains) the Irretrievable State.[7] The examples of a sword and a thunder-bolt

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[1] Ibid. 32 a. 5. *chos-kyi-sku-yaṅ-dag-paḥi-mthas-rab-tu-phye-ba* = *dharma-kāya-bhūta-koṭi-prabhāvita*—representing the Cosmical Body, the Ultimate Essence of Existence.

[2] Dar. 32 b. 2. Plurality as the differentiation into subject and object (*grāhya-grāhaka* = *gzuṅ-ḥdzin*).

[3] Cf. "Conception of Buddhist Nirvāṇa," page 190—*sarva-kalpanā-kṣaya.*

[4] Dar. 32 b. 6.—through the efficiency of his previous vows (*pūrva-praṇidhāna* = *sṅon-gyi-smon-lam*). Cf. Abhisamayālaṁkāra VIII. 34.

[5] Dar. 33 a. 5.—has come to full Enlightenment in regard of the Absolute the essence of which is inexpressible by words.

[6] Tib. *mus-loṅ-du-gyur-pa* = *jātāndha-bhūta.*

[7] Dar. 33 b. 1—A characteristic of the Path that is demonstrated. It is free from danger, that is to say, from the 5 kinds of fear(?) The Buddha shows the Transcendental Path of the Saint as it begins with the first Stage of the Bodhisattva

illustrate both the Wisdom and the Commiseration of the Buddha as having the power of, respectively, annihilating the source of Phenomenal Life and that of Moral Defilement.[1] Now, the root of Phenomenal Existence are the physical and the mental elements,[2] as they become originated[3] in the (3) spheres of this world.[4] The root of Moral Defilement are the false doctrines and doubt which are preceeded by the views maintaining the existence of a real individuality.[5] Here the Phenomenal Life, as consisting of the physical and mental elements, has the character of growth and can through this be compared with a sprout. The power of the Buddha's Wisdom and Commiseration cuts down this sprout; it may accordingly be illustrated by the example of a sword. (The Obscuration of) Moral Defilement which is to be removed by means of intuition[6] and which consists in doubt and incorrect views, cannot be pierced, that is to say cognized by the ordinary worldly knowledge.[7] It is therefore like a wall surrounded by dense thickets, and the Buddha's Wisdom and Commiseration which break down this wall have here the resemblance with a thunder-bolt. [8 a. 1.]

Reference to the Jñāna-āloka-alaṁkāra-sūtra.

A detailed exposition of the 6 distinctive characteristics of the Buddha, in the order given above, is contained in the *Sarva-buddha-*

(*pramuditā* = *rab-tu-dgaḥ-ba*). He who ventures on this Path never becomes devoid of the mind directed toward Enlightenment (*bodhicitta* = *byaṅ-chub-kyi-sems*) and has attained the Irretrievable State through the annihilation of the seed of imputed Realism.

[1] *kleśa-āvaraṇa* = *ñon-moṅs-kyi-sgrib-pa.*

[2] *nāma-rūpa* = *miṅ-daṅ-gzugs.* [3] *abhinirvṛtta* = *mṅon-par-grub-pa.*

[4] Dar. 34 a. 5.—An individual existing at present in the Immaterial Sphere (*arūpa-dhātu* = *gzugs-med-khams*) may be reborn in the world of Carnal Desire (*kāma-dhātu* = *ḥdod-khams*) or in that of Pure Matter (*rūpa-dhātu* = *gzugs-khams*). Accordingly, although the material elements do not exist with such an individual now, still the latter possesses the seed of them for a future existence.

[5] *satkāya-dṛṣṭi* = *ḥjig-tshogs-la-lta-ba.* [6] *dṛṣṭi-heya* = *mthoṅ-bas-spaṅs-pa.*

[7] Dar. 35 a. 1—2.—The ordinary worldly knowledge cannot directly cognize the true character of defilement and is incapable of annihilating it.

viṣaya-avatāra-jñāna-āloka-alaṁkāra-sūtra,[1] as follows:—O Mañjuśrī, "he with whom there can be neither origination nor destruction,"[2]—is an epithet[3] of the Tathāgata, the Arhat, the Perfect, Supreme Buddha.—This passage demonstrates the immutable essence of the Buddha. Then come the 9 examples (illustrating the miraculous character of the Buddha's deeds), beginning with the reflection of the immaculate form of Indra on a surface of lapis-lazuli.[4] With regard to the meaning of these examples it is said:—O Mañjuśrī, in a like way the Tathāgata, the Arhat, the Perfect Supreme Buddha is motionless, he does not reflect, nor does he speak, nor search, nor investigate.[5] He neither searches, nor investigates (the past),[6] nor does he reflect (about the present), nor has he any thoughts (and desires regarding the future). He is perfectly calm,[7] he knows no origination (anew), nor can he disappear. He cannot be seen, nor heard, nor smelt, nor tasted, nor touched. He has no characteristic marks (by which he may be cognized by ordinary wordlings),[8] he is not an absolute cognizing principle,[9] nor is he something cognizable.[10] [8 b. 1.] This and the following passage show the various (meanings) of

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[1] Tib. *saṅs-rgyas-thams-cad-kyi-yul-la-ḥjug-pa-ye-śes-snaṅ-ba-rgyan-gyi-mdo.* Kg. MDO. III. 287 b. 6 sqq.

[2] Dar. 35 a. 6.—The Cosmical Body of the Buddha which represents the Absolute and neither becomes originated nor disappears.

[3] *adhivacana* = *tshig-bla-dvags.*

[4] Cf. below, the Acts of the Buddha.

[5] "Conception of Buddhist Nirvāṇa," page 210, quotation from the Tathāgata-guhya.

[6] Sic acc. to Dar. 35 b. 6—36 a. 1. Kg. MDO. III. 280 a. 4—6.

[7] Lit. "cool" *śītī-bhūta* = *bsil-bar-gyur-pa.* Cf. Lalita-Vistara, ed. Lefman, 405. 21.

[8] Dar. 36 a. 2—3.—*so-so-skye-bo raṅ-dgaḥ-baḥi-rtags-kyis dpag-par-bya-ba-ma-yin-pa.*

[9] Ibid. 36 a. 3. *śes-paḥi-ṅo-bor raṅ-bźin-gyis-ma-grub-pa rnam-par-rig-pa-med-pa* —he cannot be defined as having the essence of pure consciousness from the standpoint of the Absolute.

[10] Ibid. *śes-byaḥi-ṅo-bor raṅ-bźin-gyis-ma-grub-pa rnam-par-rig-par-bya-ba-ma-yin-pa*—he is not something cognizable, that is to say he is unreal as a separate object of cognition.

the words "perfectly quiescent." They likewise show the Buddha as free from effort while exercising his activity, inasmuch as he represents the Quiescence of all Plurality and Differentiation. Thereafter, the remaining text (of the Sūtra) demonstrates, by means of examples, the fact of the Buddha's being inaccessible to cognition from without. Indeed, the Absolute Essence of all the elements (which is identical with the Buddha who is constantly merged in it) is the only medium for Supreme Enlightenment. Then comes a description of the 16 aspects of the latter, as peculiar to the Buddha. At the end it is said:[1]—O Mañjuśrī, having attained Supreme Enlightenment, (the intuition of) all the elements in this their true essence, the Buddha has perceived in the living beings the Germ of the Absolute, completely impure (with some), not fully purified (with others), and (partly) defective (with still others).[2] He has become full of compassion[3] and has manifested the power of his Great Commiseration.—This passage demonstrates the Buddha as possessed of Wisdom and Love. "All the elements in this their true essence" means "in their character of Non-substantiality." "Having attained Supreme Enlightenment" signifies—"after having cognized (the elements) in their true state by means of the Transcendental Wisdom free from thought-construction, which is peculiar to the Buddha." "In the living beings" means "in those who definitely belong (to one of the 3 spiritual families[4] [9 a. 1.], those of an indefinite character, and those definitely rooted in error."[5] "The Germ of the Absolute"

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[1] Kg. MDO. III. 298 a. 6—7.

[2] Cf. below.

[3] Tib. *rnam-par-brtse-ba.* Acc. to Dar. 36 b. 4.—*rnam-par-brtson-pa*—"manifests his energy." It is said that "some texts" (*kha-cig-tu*) have the reading *rnam-par-brtse-ba* "since the energy mentioned here is another name for Commiseration."

[4] Cf. M. V. § 61.

[5] Dar. 36 b. 6 sqq. Those rooted in error are the individuals whose Germ is for a time prevented to grow. This does not however mean that it is alltogether annihilated and that such living beings are incapable of attaining Enlightenment. Acc. to the Mādhyamikas, all living beings are sure of attaining Enlightenment, and their Germ cannot perish, since it is an immutable element, identical with the Absolute.

means the pith of the Buddha which, essentially, does not differ from his own true nature. "Has perceived" means that he has seen by means of the eyes which are peculiar to the Buddha[1] and to which nothing is obscure. (The Germ of the Absolute) is completely impure with the ordinary worldlings, since they are obscured by Moral Defilement.[2] It is not fully purified with the Śrāvakas and Pratyekabuddhas, who are possessed of the Obscuration of Ignorance. It is (partly) defective with the Bodhisattvas, in whom the residues of both (the Obscurations) still exist.[3] (The Buddha) is full of compassion[4] since he starts an activity for the realization of the means (of purifying the stream of elements) with the converts. He manifests himself in the living beings, since it has been his intention to attain Enlightenment, and, consequently, the intuition of his own essential nature, in order that other living beings (might attain a position) equal to that of his own.[5] Thereafter, having manifested his highest Wisdom and Commiseration, he has uninterruptedly exercised his activity in swinging the incomparable Wheel of the Doctrine. This is to be regarded as (the manifestation of) the power of both (Wisdom and Mercy) pursuing the welfare of other living beings.[6]—Now, of these 6 virtues of the Buddha, taken respectively, the first 3, beginning with the immutable character, represent the complement of (the Buddha's) own aim, and

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[1] *buddha-cakṣuḥ* = *saṅs-rgyas-kyi-spyan.*

[2] *kleśa-āvaraṇa* = *ñon-moṅs-kyi-sgrib-pa.* Acc. to the Mādhyamika-Prāsangika School—Realism (*bden-ḥdzin*) relates to the Obscuration of Moral Defilement. The Obscuration of Ignorance (*jñeya-āvaraṇa* = *śes-sgrib*) consists in the differentiation into subject and object and the views maintaining a difference between Saṁsāra and Nirvāṇa. Cf. Grub-mthaḥ-rin-chen-phreṅ-ba of Ḥjigs-med-dbaṅ-po, 24 b. 6–25 a. 1 (Aga).

[3] Acc. to the Prāsangikas the Obscuration of Moral Defilement is removed on the first 7 Stages (of the Bodhisattva), and that of Ignorance—on the last 3 (Dar. 36 b. 6.).

[4] Acc. to Dar. 37 a. 6. as before *rnam-par-brtson-pa*—"Great energy."

[5] Dar. 37 b. 1.—*sems-can thams-cad-kyis raṅ-gi-go-ḥphaṅ-bñes-paḥi rgyu-mtshan-du mṅon-par-rdzogs-par-byaṅ-chub-pas-na.*

[6] Dar. 37 b. 4.—If he were deprived of Great Commiseration, he would, after the attainment of Nirvāṇa, have remained merged in the plane of complete Quiescence and would not have swung the Wheel of the Doctrine.

the latter 3, beginning with Transcendental Wisdom—the complement of the aim of other living beings. [9 b. 1.] Otherwise, Divine Transcendental Wisdom may represent the complement of one's own aim, inasmuch as it is the foundation for the eternal and quiescent character which both depend on one's own Enlightenment. The Buddha's Commiseration and Power are the complement of the aim of others, since they manifest themselves in teaching the Highest Doctrine.—

The Jewel of the Doctrine.

From the Jewel of the Buddha comes the Jewel of the Doctrine.[1] Accordingly, next we have a verse concerning the latter.—

9. I bow before that which cannot be investigated
Neither as a non-ens, nor an ens,
Nor both ens and non-ens together, nor neither of both,[2]
Which has no name, is revealed by introspection,[3] and perfectly quiescent;
And before the sun of the Highest Doctrine,[4] immaculate,
Shining with the lustre of Divine Wisdom,
And vanquishing the darkness of Ignorance, Hatred,
And the Attachment toward all (worldly) objects.—

Now, what is shown here?—

10. Unthinkable, free from both (the causes of Phenomenal Life)[5] and from Differentiation,
Pure, illuminating, and the Antidote[6] (of defilement),
The deliverance from passions and that which leads to such,
Contained in the 2 (last) Truths—such is the Doctrine.—

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[1] Dar. 38 a. 6.—The Doctrine in its absolute form as Extinction (*nirodha* = *ḥgog-pa*) and the Path (*mārga* = *lam*).

[2] Cf. Sūtrālaṁkāra VI. 1.—*na san na cāsan na tathā* &c.

[3] Dar. 39 a. 6. It is revealed by introspection to the Saint in the state of intense concentration in its undifferentiated, monistic character.

[4] The comparison with the sun refers only to the Doctrine viewed as the Path (Dar. 38 b. 2.).

[5] The Biotic Force (*karma* = *las*) and the passions (*kleśa* = *ñon-moṅs*).

[6] *pratipakṣa* = *gñen-poḥi-phyogs*.

This passage, in short, speaks of the Jewel of the Doctrine, as endowed with 8 dinstinctive attributes. What are these 8?—1) Inaccessibility to discursive thought, 2) absence of the 2 (chief causes of Phenomenal Existence), 3) absence of differentiation, 4) purity, 5) illumination, 6) the fact of being an antidote (against defilement),[1] 7) the liberation from passions, and 8) the cause of the latter. [10 a. 1.]

11. The freedom from passions consists
In the Truths of Extinction and of the Path;
These 2, taken respectively,
Are each known by 3 distinctive features.—

Of 6 distinctive attributes, the unaccessibility to discursive thought, the absence of the 2 (factors of Phenomenal Life) and that of differentiation characterize the Truth of Extinction and are therefore included in the idea of deliverance from passion. The remaining 3 attributes, purity, illumination and the fact of being an antidote against defilement refer to the Path and, consequently, to the cause of liberation (from passion). That which represents this liberation is the Extinction (of Phenomenal Existence). That by means of which this liberation from the passions is attained, is the Path. It is thus said that these 2, combined together, represent the Doctrine delivering from passion[2] which thus bears the character of the 2 purifying[3] Truths of the Saint.

12. It is unthinkable, since it cannot be analysed,[4]
Is unutterable and revealed (only) to the Saint,
It is quiescent by being devoid of the two (causes of Phenomenal Existence);

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[1] *pratipakṣa* = *gñen-poḥi-phyogs.*

[2] Cf. M. V. § 267. 2. *dharmaṁ śaraṇaṁ gacchāmi virāgāṇām agryam.*

[3] *vaiyavadānika* = *rnam-par-byaṅ-ba.* Dar. 40 a. 2.—of the 4 Truths of the Saint—the first 2 (*duḥkha* and *samudaya*) contain the defiling (*sāṁkleśika* = *kun-nas-ñon-moṅs-pa*), and the latter two (*nirodha* and *mārga*)—the purifying elements. The 2 "purifying" Truths thus form the essence of the Doctrine.

[4] Dar. 40 b. 2.—analysed within the compass of the 4 limitations.

The other 3 attributes, purity and the rest
(Suggest) a resemblance with the sun.

In shorth, we know the Truth of Extinction to be inaccessible to our thought for 3 motives. What are these 3? (Answer):—1) (The Truth of Extinction) cannot be an object of discursive thought[1] which could be viewed in the compass of the 4 limitations which are: a) non-ens, b) ens, c) both ens and non-ens together, and d) neither ens, nor non-ens; 2) It cannot be expressed by means of words,[2] through such and such language [10 b. 1],[3] as a murmur of the mind,[4] in a sentence, by means of a name with a special etymology,[5] by a word having a conventional meaning,[6] as an object of conversation,[7] or in a special figurative form; 3) It can (only) be revealed by introspection to the Saint.[8]

Reference to Scripture concerning Extinction.

Now, for what reason do we know the Truth of Extinction to be the absence of both (the Biotic Force and Desire) and of all differentiation. It has been said by the Lord as follows:—O Śāriputra, that which we call the Extinction (of Phenomenal Existence)[9] is the Cosmical Body. It has the character of being devoid of the 2 (causes of Phenomenal Life) and of every kind of differentiation.—Here "the 2 (causes)" mean the Biotic Force and Desire, and "differentiation" is used in the sense of the wrong appreciation (of objects by the mind)[10] which puts in motion both the Biotic Force and Desire. The

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[1] Tib. *rtog-geḥi-yul-ma-yin-pa* = *na tarkasya viṣayaḥ*. Cf. Sūtrālaṁkāra I. 12.

[2] The bearers of such and such an idea (*vācaka-śabda* = *rjod-byed-kyi-sgra*).

[3] Dar. 40 b. 6—41 a. 1. *yul-mi-so-soḥi-skad.*

[4] Ibid. 41 a. 1. *yid-kyi-brjod-pa* = *mano-jalpa.*

[5] *nirukti* = *ṅes-tshig.* [6] *saṁketa* = *brda.* [7] *vyavahāra* = *tha-sñad.*

[8] Dar. 41 a. 2.—It is to be cognized in its monistic character as not differentiated into subject and object.

[9] Dar. 41 a. 4.—*glo-bur-gyi dri-ma mthaḥ-dag zad-paḥi ḥgog-pa*—Extinction as the annihilation of all the casual defiling elements.

[10] *ayoniśo manasikāraḥ* = *tshul-bžin-ma-yin-paḥi-yid-la-byed-pa.*

Saint has an introspective intuition that (the causes of Phenomenal Existence, are by their nature, essentially, annihilated. Therefore, the Truth of Extinction appears to him as that which is the complete absence of any new origination of Phenomenal Life. Indeed, at that time there are no constructions of the thought, no forces creating Phenomenal Existence, and no desires. But nowhere is this Extinction spoken of as the destruction of some of the elements of existence. It is said:[1]—O Mañjuśrī, there cannot be any activity of the mind,[2] the intellect,[3] and consciousness[4] regarding that which is neither originated, nor disappears.[5] That in regard of which there can be no activity of the mind, the intellect, and consciousness, is devoid of every kind of differentiation, that is to say, wrong appreciation.[6] On the contrary, the mind being directed upon the right point, it is impossible for ignorance[7] to arise. The non-origination of ignorance means the same in regard of the (whole) 12-membered chain of Phenomenal Life [11 a.]. There will be thus no (repeated) origination (in the Saṁsāra any more). This and more has been said (in Scripture). (We have next):[8]—O Lord, the destruction of the elements does not mean the Extinction of Phenomenal Existence.[9] O Lord, that which

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[1] Jñāna-āloka-alaṁkāra-sūtra, Kg. MDO. III. 297 a. 7—b. 2.

[2] *citta* = *sems.* [3] *manas* = *yid.*

[4] *vijñāna* = *rnam-par-śes-pa* = (*rnam-śes*). Dar. 42 a. 1—2. The mind is that over which the different active forces (*vāsanā* = *bag-chags*) exercise their activity, the intellect is taken in the sense of a support or substratum (*āśraya* = *rten*—of the different faculties), and consciousness is to be understood as that which is founded on the said substratum. Otherwise the 3 are viewed as synonymous. Cf. Prof. Th. Stcherbatsky, Conception of Buddhist Nirvāṇa, p. 31.

[5] I.e. the Absolute. Dar. 41 b. 6. *skye-ba-med-ciṅ ḥgag-pa-med-pa don-dam-paḥi bden-pa-la.*

[6] Cf. p. 133 note 10.

[7] *avidyā* = *ma-rig-pa.* Dar. 42 a. 4. *bden-par-ḥdzin-paḥi ñon-moṅs-can-gyi-ma-rig-pa*—Ignorance connected with defilement and consisting in realistic views. Cf. Conception of Buddhist Nirvāṇa, Index 7. s. v. *avidyā.*

[8] Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 278 a. 6—b. 2.

[9] This passage very pregnantly expresses the Mahāyānistic idea that the Extinction of Phenomenal Life, that is to say the attainment of Nirvāṇa, does not mean an actual annihilation of the elements constituting a personality, but that it

is called the Extinction of Phenomenal Existence manifests itself as the Cosmical Body of the Buddha which is beginningless, is neither created,[1] nor born (by itself),[2] nor has it an origination (from both self and not-self).[3] It cannot be destroyed (by anything else), nor can it disappear (by itself). It is eternal, persistent, quiescent, indestructible, perfectly pure by nature,[4] delivered from all the bonds of the passions, and endowed with the attributes of the Buddha which are inseparable (from it), inconceivable and greater in number than the sands of the Ganges.— O Lord, this very Cosmical Body of the Buddha, when it is not delivered from the bonds of the passions, is called the Germ of the Buddha.[5]— All this is to be regarded as a detailed characteristic of the Truth of Extinction as we have it in Scripture.

The Path as the Cause of Extinction.

The cause for the realization of this Cosmical Body of the Buddha which is called the Extinction of Phenomenal Life, is the direct Transcendental Intuition which represents the Paths of Illumination[6] and Contemplation.[7] The Path (as a whole) may be compared with the sun, since it has 3 points of resemblance with it. 1) (First of all) it is akin to the disc of the sun which is perfectly pure, inasmuch as it (the Path) is completely free from the stains of passion. 2) Just as the sun casts its light on all the visible objects, in the same way the Path makes clear everything cognizable in all the different aspects. 3) Finally, it has a resemblance with the sun by being a counterpart of darkness [11 b.], since it appears as the antidote of all the impediments to the perception of the Absolute Truth.

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means only a change of the point of view with regard to the Universe, which is intuited in the monistic sense.

[1] Dar. 42 b. 1. *rkyen gźan-gyis-ma-byas-pa* = *para-pratyayair akṛta.*

[2] Ibid. *raṅ-ñid ma-skyes-pa* = *svato'nutpanna.*

[3] Ibid. *gñis-ka-la-brten-nas-ma-byuṅ-ba* = *ubhaya-āśritatvena-anutpanna.*

[4] *raṅ-bźin-gyis-dag-pa* = *svabhāva-śuddha.*

[5] Dar. 42 b. 4.—The Absolute mingled with defilement, which is the Essence of the Buddha.

[6] *darśana-mārga* = *mthoṅ-lam.* [7] *bhāvanā-mārga* = *sgom-lam.*

The impediments are (caused) by the rise of passion,[1] hatred,[2] and infatuation,[3] since (all living beings) are possessed of these defiling forces in a dreaming,[4] or developped state. The origination of passion &c. is preceeded by an activity of the mind directed toward the illusionary objects which are a cause (for the origination of realistic views). As the dreaming defiling forces produce in the ordinary living beings desire, hatred and infatuation, inasmuch as (the objects) appear (respectively) in an attractive, repulsive, and utterly false aspect, these (forces) are the cause (of wrong appreciation).[5] The illusionary views which are the cause of passion, hatred, and infatuation, being directed toward such and such objects (give rise) to the wrong appreciation which completely takes possession of the mind. In the latter, which thus abides in a state of error, the different forms of defilement, be it desire, hatred or infatuation, begin to exercise their influence. On this foundation are done the deeds of body, speech, and mind, which have their origin in the 3 sources of evil. From the deeds, in its turn, comes the succession of births (in the Phenomenal World). Thus the ordinary wordly beings, possessed of the residues and seeds of the defiling forces and clinging to the reality of separate entities,[6] are directed toward the (illusionary wordly) objects. Accordingly this gives rise to the wrong appreciation which is the origin of the passions. [12 a.] The latter in their turn call forth the deeds and these are the cause of (repeated) births. All these different forms of defilement peculiar to the worldlings, those of passions, deeds and repeated birth,[7] manifest themselves in this world owing to the ignorance of the unique Germ (of Buddhahood) in its true character.

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[1] *rāga* = *ḥdod-chags.*

[2] *dveṣa* = *že-sdaṅ.*

[3] *moha* = *gti-mug.*

[4] *anuśaya* = *bag-la-ñal.*

[5] Dar. 43 b. 4. *tshul-min-yid-byed-kyi rgyu-mtshan-du bag-la-ñal de ḥgyur-ro.*

[6] *mtshan-mar-ḥdzin-pa-can* = *nimitta-grāhiṇaḥ.*

[7] *kleśa-saṁkleśa* = *ñon-moṅs-paḥi-kun-nas-ñon-moṅs-pa, karma-saṁkleśa* = *las-kyi-kun-nas-ñon-moṅs-pa,* and *jāti-saṁkleśa* = *skye-baḥi-kun-nas-ñon-moṅs-pa.* Cf. my translation of Bu-ton's "History of Buddhism," note 56.

Now, how are we to search (for the Absolute Truth)? (Answer):— It is to be perceived through the complete negation (of the separate reality) of every object and characteristic feature. As soon as we cease to perceive the (separate unreality) of the objects or their characteristic marks, we come to perceive the Absolute Truth.[1] In such a way the Lord has viewed all the elements and has come to Supreme Enlightenment, (the intuition of) their unity. Through the non-perception of the separate elements on account of their unreality, and through the intuition of the Absolute as the true reality (—the essence of everything cognizable), comes the Transcendental Wisdom perceiving the unity of the elements. For this wisdom both (the imputed reality of the separate elements and their ultimate Non-substantiality) are not something to be, respectively, rejected or established anew. Through this one comes to Supreme Enlightenment, the full intuition of the monistic essence of the elements. Here the Transcendental Wisdom which, thus arising, cognizes the points to be shunned as completely annihilated and (essentially) unreal, is to be viewed as the antidote against all the impediments to the perception of the Absolute Truth.[2] This Transcendental Wisdom which represents the Paths of Illumination and Contemplation, is the cause for the attainment of the Cosmical Body. It is to be known in detail from the Prajñāpāramitā-Sūtras.—

The Jewel of the Congregation.

From the precious jewel of the Mahāyānistic Doctrine comes the precious Congregation of the Bodhisattvas who have attained the Irretrievable State. [12 b.] Accordingly, immediately after we have a verse referring to the Jewel of the Congregation:—

13. I bow before those who perceive the pure, radiant essence of
the Spirit and the nullity of all defilement,

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[1] Dar. 45 a. 1. At the time when we no more perceive a differentiation into subject and object, we come to the intuition of the Absolute Truth (*yań-dag-pa-don-dam-paḥi-bden-pa*).

[2] Correct *de-kho-na-mthoń-baḥi-gegs* for *kho-na-mthoń* &c. (12 a. 5.)

Who, knowing the background of the unreality of all that exists,
(the Absolute in its) quiescent nature,[1]
Perceive in all living beings the reflex of the Supreme Buddha,[2]
The powerful minds free from Obscuration and endowed with the sight of Divine Wisdom,
The object of which is the immaculate and infinite essence of all that lives.

Now, what is shown here?—

14. Through the perfect purity of their insight,
The Absolute and the Empirical, both being Introspective,[3]
The Congregation of the Sages abiding in the Irretrievable State
Is endowed with the highest merits.—

This verse, in short, shows us the Jewel of the Congregation,—the Bodhisattvas who have attained the Irretreivable State as possessed of merits higher than which there are none. Indeed, they have a pure transcendental intuition of existence in its Absolute and Empirical character.

The Saint's Knowledge of the Absolute Truth.

15. As they know the quiescent nature of all that exists,[4]
They have the intuition of the Absolute Truth,
This owing to (their knowledge) of the pure nature (of the Spirit),
And of the essential nullity of the defiling forces.[5]

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[1] The saint's intuition of the Absolute. Dar. 46 a. 5.—The background of the unreality of the Individual (*pudgala-nairātmya* = *gaṅ-zag-gi-bdag-med*) and of the separate elements (*dharma-nairātmya* = *chos-kyi-bdag-med*) is the Absolute quiescent by nature (in the aspect of which all separate entities are) unreal.

[2] The empirical knowledge of the Saint. He perceives in all living beings the reflex of the Buddha (which is the fundamental Germ). Cf. Bu-ton, Commentary on the Abhisamayālaṁkāra (*Luṅ-gi-sñe-ma*) 150 b. 3—4.—"perceives in all living beings the Essence of the Buddha."

[3] Lit. the "internal" (*naṅ-gi*). Dar. 46 b. 6—*naṅ-gi-ni-ste de gñis so-so-raṅ-gis-rig-paḥi ye-śes-kyi-gzigs-pa.*

[4] Dar. 47 a. 3—4. As they have a direct intuition of all that exists,—the personality and the separate elements,—in its quiescent character, that is to say, in the aspect of Universal Relativity and Non-Substantiality.

[5] Lit. "of the defiling forces as essentially annihilated."

Here the (intuition of the) Absolute Truth is to be understood as the knowledge of the background of the unreality of all that exists,[1] that is to say the separate elements and the individualities. This knowledge[2] of the (ultimate) imperishable nature of the individuality and the separate elements which is for ever quiescent[3] from the outset, has 2 causes for its origination. These are:—1) The perception of the mind in its pure, radiant character, and [13a. 1.] 2) the intuition of the defiling elements as essentially annihilated and unreal from the outset. Now, these 2 points, namely the mind as perfectly pure and brilliant by nature, and the defiling elements which affect it, are very hard to be correctly cognized in the aspect of the Absolute which is uninfluenced by defilement.[4] Indeed, when one of the 2 forms of the Spirit, either the defiled or the undefiled, manifests itself, it has no (real) contact with the other (its counterpart).[5] Accordingly, it has been said:[6]—O Lord, the undefiled Spirit represents one single moment. It cannot be affected by the defiling forces. The defiled spirit is also one single moment; the passions cannot really take possession of it. O Lord, if the passions do not really influence the spirit, and the latter does not (really) become defiled, how then, O Lord, does the spirit, which is uninfluenced, still become obscured

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[1] Cf. above.

[2] Dar. 47 b. 3. *theg-chen-ḥphags-pas mṅon-sum-du-rtogs-pa*—the direct intuition of the Mahāyānist Saint.

[3] *ādi-śānta = gzod-ma-nas-źi-ba.*

[4] *anāsrava-dhātu = zag-pa-med-paḥi-dbyiṅs.*

[5] Dar. 48 a. 4—6. If it is supposed that the spirit arises in an undefiled form and is then influenced by the passions, the subsequent form of the spirit which is influenced will represent a result, and the influencing defiling agencies will be the cause (of it). Now, if both the influenced and the influencing are essentially unreal, it will be very difficult to put them forth as object and agent. If on the contrary they are viewed as real, they have to appear simultaneously and ought to be in contact with each other. Therefore it is very difficult to understand the state of things here, namely the fact that, when one form of the two manifests itself, it has at that very time no contact with the other; the idea of a cause and effect and of object and agent is therefore inadmissible.

[6] In the Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 282 a. 1—5.

by the passions? The passions, O Lord, exist, and the spirit which becomes affected by them, likewise exists.[1] O Lord, although this[2] be so, it is still very hard to cognize the meaning of the perfectly pure spirit, which nevertheless becomes obscured by defilement.— The whole of this passage, beginning with the cognition of the Absolute and ending with the difficulty of cognizing (the spirit as unaffected by defilement), is demonstrated by the Sūtra[3] in detail.

The Empirical Knowledge of the Saints.

16. Through the Wisdom which penetrates into the background of
 everything cognizable,
 They perceive the Essence of the Omniscient [13 b. 1.]
 As it exists in all living beings.
 This is their knowledge of the Empirical Reality.

Here the (perception of)[4] the Empirical Reality (with the Mahāyānist Saint) is known to (have the following character):—On the basis of the cognition of the Ultimate Essence of all things, (the Saint), by his Transcendental Wisdom, perceives the existence of the Germ of Buddhahood in all the living beings without exception, even in those who are born in the form of beasts. The origination of this intuition of the Bodhisattvas dates from the first Stage,[5] since there they (first) perceive the all-pervading character of the Absolute.[6]

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[1] Sic acc. to Dar. 49 b. 2. The Aga ed. of the Comm. has *ñe-bar-ñon-moṅs-par-ḥgyur-baḥi-sems-ni ma-mchis-so*—the spirit which becomes influenced by defilement does not exist.

[2] Dar. 49 b. 2.—that is the unreality of the influencing and the influenced (from the standpoint) of the Absolute and their reality from the Empirical standpoint.

[3] The Śrīmālā-devī-siṁhanāda.

[4] Dar. 49 b. 6—*ji-sñed-pa-yod-pa-ñid-gzigs-pa-ni.*

[5] *pramuditā* = *rab-tu-dgaḥ-ba.* Is identical with the Path of Illumination (*darśana-mārga* = *mthoṅ-lam*).

[6] Dar. 50 a. 4—5.—Because there (on the first Stage) they for the first time have an intuition of the Absolute Essence of everything cognizable which had not been perceived by them before. They have thus an intuition of the Absolute as pervading all the objects of cognition. This intuition coincides with the first moment

The Perception of the Saints is Introspective Knowledge.

17. Thus, the intuition (of the Bodhisattvas)
Is their direct Transcendental Introspection.
It is perfectly pure, being free from attachment
Within the plane of the Immaculate Absolute,
And completely free from all impediments.—

That which thus represents the Transcendental Intuition, the Path (of the Saints) is to be viewed as the Divine, superhuman, introspective perception, peculiar to the (Mahāyānistic) Saints which has nothing in common with (the knowledge) of other people. In short, this introspection, being compared with other (ordinary) [1] and incomprehensive [2] knowledge, is spoken of as being perfectly pure out of 2 motives. What are these 2? (Answer:)—1) It is free from attachment [3] and 2) it (penetrates into the essence of everything cognizable) [4] through being unimpeded. Now (the knowledge of the Bodhisattva) is free from attachment since it has for its object the Germ of the living beings in its perfectly pure nature, this through the intuition of the Absolute. (At the same time) [14 a. 1.] as (the Saint) possesses the complete knowledge of Empirical Reality he has for his object everything cognizable without any limits. On account of this, his cognition is completely free from impediments.

18. Through their immaculate Transcendental Intuition,
They (are near) to the Divine Wisdom of the Buddha.[5]

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of the Path of Illumination (*darśana-mārga*). Cf. Vasubandhu on Sūtrālaṁkāra VI. 7—*dharma-dhātoḥ pratyakṣato gamane dvaya-lakṣaṇena viyukto grāhya-grāhaka-lakṣaṇena. iyaṁ darśana-mārga-avasthā.*

[1] Dar. 50 b. 3—4.—that which does not perceive the Non-substantiality of existence.

[2] *ñi-tshe-ba* = *prādeśika*. Ibid.—that which does not penetrate into the essence of everything cognizable.

[3] Dar. 50 b. 4—5. As they possess an intuition of the Absolute and through this have for their object the Germ of the living beings in its perfectly pure nature, they are free from attachment caused by realistic views.

[4] Sic acc. to Dar. 50 b. 5.

[5] Cf. Abhisamayālaṁkāra III. 2 b.

Therefore the Saints that have attained the Irretrievable State
Are the refuge of all living beings.—

The Transcendental Intuition of the Bodhisattva who abides on the Irretrievable State[1] stands near to the perfectly pure Divine Perception of the Buddha, higher than which there is none. Moreover, the Bodhisattva, being possessed of such a knowledge, is a refuge for all living beings. For this reason the said intuition is to be regarded as superior to all the other virtues of the Bodhisattva, as morality and the rest.

The Hīnayānistic Congregation is not worthy of being worshipped.

After the Congregation of the Bodhisattvas, that of the Śrāvakas has not been mentioned, since it is not worthy of being worshipped. As concerns the difference between the merits of the Bodhisattvas and those of the Śrāvakas, we know that the latter do not care for (the Path of) the Bodhisattva, which is like that of the ascending moon, and appear like stars that cast light only on their own form. Therefore they ought not to be worshipped, since they are not completely pure as regards the intention of helping other living beings. [14 b. 1.] On the contrary the Bodhisattvas bring to accomplishment the great Accumulations for the attainment of Supreme Enlightenment, they are possessed of the lustre of Wisdom and Commiseration, bring about Illumination regarding the essence of all the innumerable living beings and venture on the Path for the attainment of the state of a Buddha, which resembles that of the full moon. (Such are they) in comparison with the Hīnayānists, who possess only a limited[2] ultimate knowledge, and (having no desire of removing the suffering of all living beings), only further the Illumination of their own stream of elements. Even the Bodhisattva who, on a correct foundation, makes his first Creative Effort, beats the highest form of pure morality

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[1] Dar. 51 a. 3. The Bodhisattva abiding on the 3 highest Stages, beginning with the 8th (*acalā*).

[2] *ñi-tshe-ba* = *prādeśika*. Cf. Abhisamayālaṁkāra. V. 11.

peculiar to the Hīnayānist Saint, who has no compassion (with others) and is not possessed of a wide (mind caring for all living beings). If this be so, what is there to say of the other (Bodhisattvas who are possessed of) such virtues as the 10 Controlling Powers[1] and the rest. Indeed it has been said:—

He who becomes great in morals for the sake of his own Salvation,
Who has no compassion with the living beings whose morals are impure,
Is possessed of the treasure of that morality (which only leads to) self-magnification.
Such a Saint cannot be called pure in his morals.
He in whom the Highest Commiseration toward others is aroused,
Who, having embraced the true Morality,
Is of help to others like fire, air, earth, and water,—
This one is really virtuous, whereas the other has only a resemblance of morality.—

The 3 Jewels in their Character of a Refuge.

Now, what aim did the Lord pursue when he established the 3 Refuges?[2]

19. In order to make known the virtues[3]
Of the Teacher, the Teaching, and the Disciples,
For the sake of (the adherents of) the 3 Vehicles
And those devoted to the 3 forms of religious observance,[4]—
The 3 Refuges have been proclaimed (by the Lord). [15 a. 1.]

The Motives for the Establishment of the 3 Refuges from the Empirical Standpoint as explained by Āryāsanga.

In order to show the virtues of the Teacher, with a view to those individuals who adhere to the Vehicle of the Bodhisattvas and

[1] *daśa vaśitāḥ* = *dbaṅ-bcu.*

[2] *trīṇi śaraṇāni* = *skyabs-gsum.* [3] Sic acc. to Comm. below.

[4] Dar. 56 b. 1—2.—for the sake of those who, though they have not entered the Path, are still devoted to the performance of the acts of religious observance, worship, &c., in regard of each of the 3 Jewels respectively.

wish to attain the character of a Buddha, as well as those who, (though they have not entered the Path), are devoted to the performance of religious observances which have the Buddha for their object, it has been spoken and ascertained:—the Buddha is the refuge, since he is the Highest of Men.[1]

In order to make known the virtues of the Doctrine, for the sake of those who belong to the Pratyekabuddha Vehicle and start an activity for an independent apprehension of the profound Doctrine of Causality,[2] as well as those whose religious fervour is directed toward the Doctrine (exclusively), it has been declared:—The Doctrine is the Refuge, since it is the highest for those who become dispassionate.[3]

In order to show the virtues of the Disciples,[4] who have embraced the Doctrine of the Teacher, with regard to the individuals who adhere to the Vehicle of the Śrāvakas and proceed on the Path in order to attain (the fruit of Arhatship) on the basis of the instructions heard of others, as well as those who are devoted to the worship of the Congregation, it has been proclaimed:—The Congregation is a refuge, since it is the highest of communities.[5]—Thus, in short, for 3 motives, and having in view 6 kinds of individuals, the Lord has proclaimed the 3 Refuges and shown them in their variety. This has been done in order to promote the living beings to the 3 Vehicles respectively, the matter being viewed from the Empirical standpoint.[6]

The Doctrine and the Congregation are not Refuges in the Ultimate Sense.

20. The Doctrine in its two forms and the Congregation of the Saints
Are not by themselves the highest, absolute Refuge.[7]

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[1] Cf. M. V. § 267. 1. *buddhaṁ śaraṇaṁ gacchāmi dvipadānām agryam.*

[2] *pratītya-samutpāda-dharma = rten-ḥbrel-gyi-chos.*

[3] M. V. § 267. 2. *dharmaṁ śaraṇaṁ gacchāmi virāgāṇām agryam.*

[4] The Arhats and Bodhisattvas.

[5] M. V. § 267. 3. *saṅghaṁ śaraṇaṁ gacchāmi gaṇānām agryam.*

[6] *saṁvṛti = kun-rdzob.*

[7] Dar. 56 a. 3.—*mthar-thug-paḥi chos daṅ dge-ḥdun-gyi-tshogs mṅaḥ-ba saṅs-rgyas-dkon-mchog-tu bsdus*—as the Doctrine and the Congregation in their Ultimate form are included in the idea of the Buddha.

Indeed, (the former) is (ultimately) given up, is illusionary and
of a negative character,
(And the latter) is not devoid of fear (and error).—

Now, the Doctrine appears in 2 forms:—1) as the Teaching,[1] and 2) as the practical part.[2] The Doctrine as the Teaching (of Buddha) we call the aphorisms and the other (parts of Scripture)[3] which are included in the complex of letters, words, and sentences. This form is spoken of as resembling a ship (which is left) when the shore of the full apprehension (of the Truth) on the Path is reached. As regards the practical side of the Doctrine, it appears in 2 varieties, namely as the Extinction (of Phenomenal Existence) and the Path,—that which is practically attained and the means of attainment. Now, the Path is to be viewed as having the character of being caused (or conditioned).[4] That which is viewed as having the character of being caused, is false and illusionary. That which is false and illusionary is not true, that which is not true is—evanescent, and that which is evanescent cannot be a refuge.

The Extinction (of Phenomenal Life) which is attained by means of this Path, represents, according to the Hīnayānistic standpoint, the mere absence of Phenomenal Existence and of the defiling forces, being compared with a light that is extinguished. But, a Non-ens can neither be a refuge, nor its reverse.

"The Congregation" is a name for the assembly (of the Saints belonging to) the 3 Vehicles. These, being constantly possessed of fear, seek their refuge in the Buddha [16 a. 1.], search for a means of deliverance, have still (different) subjects to apprehend[5] and have not yet attained the Perfect, Supreme Enlightenment. Why are they possessed of fear? (Answer):—"Even the Arhats, though they are

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[1] *deśanā-dharma* = *bstan-paḥi-chos.* Is the same as *āgama-dharma* = *luṅ-gi-chos.*

[2] *adhigama-dharma* = *rtogs-paḥi-chos.*

[3] The 12 classes of Sacred Texts (*dvādaśāṅga-dharma-pravacana*).

[4] *saṁskṛta* = *ḥdus-byas.* The whole passage is an extract from the Śrī-mālā-devī-siṁhanāda-sūtra. Kg. DKON. VI. 279 a. 3—4.

[5] Dar. 62 a. 2.—to attain by means of the Path.

rid of Phenomenal Existence, cannot remove the force (of Transcendental Illusion).[1] Therefore they perpetually abide in a state of mighty fear (caused by) the active forces[2] (of existence), just as a man over whom the executioner has raised his sword. For this reason even they cannot attain that deliverance which is fully blissful. That which is itself an Absolute Refuge[3] has no need to seek refuge (in others). Just as those living beings who have no refuge and, being full of fear with regard to this or that object, seek a means of deliverance, in the same way the Arhats are also possessed of fear. As they are thus afraid (of this or that object arousing their) fear, they seek their refuge in the Buddha. Now, one who being thus full of fear, seeks his refuge (in others), necessarily seeks (a means of) deliverance (from his fear). As he seeks deliverance, he undergoes a course of training in order to get rid of the sources of fear.[4] Through this training he proceeds (on the Path) for the attainment of the highest position of one who is completely free from fear. This means that he proceeds toward the perfect Supreme Enlightenment. [16 b. 1.] For this reason the Congregation of the Saints, as it represents only a partly refuge, cannot be such in the absolute sense." —Thus it is said that these 2 refuges (the Doctrine and the Congregation) are no more such at the time of final (Enlightenment).[5]

The Buddha is the Unique Absolute Refuge.

21. In the absolute sense, the refuge
Of all living beings is only the Buddha.
Indeed, the Lord is possessed of the Cosmical Body,[6]
And the multitudes of Saints, too, have their issue in the latter.

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[1] *vāsanā* = *bag-chags*. Has here the meaning of *avidyā-vāsanā* = *ma-rig-paḥi bag-chags*.

[2] *saṁskāra* = *ḥdu-byed*. [3] Dar. 62 a. 5.—*don-dam-paḥi-skyabs*.

[4] Dar. 62 b. 2.—the sources of fear, that is to say the subtle dreaming forces which give origination to sinful deeds.

[5] The whole passage is a reproduction of the sermon in the Śrī-mālā-devī-siṁhanāda-sūtra. Kg. DKON. VI. 268 b. 2—8. and 275 a. 7—b. 3.

[6] As the true Essence of Existence.

This (has the following meaning):—The Buddha, as has been said before, is characterized as neither becoming originated, nor disappearing, and is endowed with the Cosmical Body which represents the deliverance from passions and bears the character of the 2 purifying Truths (of the Saint).[1] The Congregation of the Saints belonging to the 3 Vehicles, too, attains its final goal, when it has coalesced with the ultimate, pure Cosmical Body. Therefore, for the living beings who have no other protection and refuge, the Imperishable Refuge that is like a last instance,[2] the Eternal Refuge,[3] the Undestructible Refuge,[4] and the Absolute Refuge[5] is only one.—It is the Tathāgata, the Arhat, the Perfect Supreme Buddha. This unique, indestructible, quiescent, and persistent refuge is to be known in detail from the *Ārya-śrī-mālā-sūtra.*[6]

The Meaning of "The 3 Jewels."

22. They appear rarely, they are immaculate,
Are powerful, are an ornament of this world,
Are the highest (point of excellence), and cannot change,—
Therefore they have the character of jewels.

In short, the 3 highest and most precious subjects which are the Buddha, the Doctrine and the Congregation, are spoken of as being like jewels, since they have 6 points of resemblance (with such). [17 a.] These are as follows:—

1) (They are like jewels) since they appear very rarely. Indeed, those beings who have not fostered the roots of virtue,[7] do not come in contact with them, even during a long succession of æons.

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[1] *nirodha* and *mārga*. Cf. above.

[2] Dar. 63 b. 1. He is like a last instance, beause he assists the living beings as long as the world exists.

[3] Ibid. 63 b. 2. He is an Eternal Refuge, since his stream of elements never ceases.

[4] Tib. *gyuṅ-druṅ* = *svastika*—here the symbol of all that is indestructible.

[5] *pāramārthikaṁ śaraṇam* = *don-dam-paḥi-skyabs.*

[6] Kg. DKON. VI. 275 a. 5—6.

[7] Cf. Abhisamayālaṁkāra IV. 6. *kṛtādhikārā buddheṣu teṣū'pta-śubha-mūlakāḥ.* The Tib. as here *dge-baḥi-rtsa-ba bskrun-pa.*

2) They (resemble jewels) by their purity, since they are completely free from every kind of defilement.

3) They are powerful (like the wish-fulfilling gem),[1] since they are possessed of the power of the 6 Supernatural Faculties[2] and other inconceivable virtues.

4) They (have the character of jewels, being) the ornament of this world, as they are the cause of the virtuous thoughts of all living beings.[3]

5) Just as real jewels are greatly superior to the artificial, (the Buddha, the Doctrine and the Congregation) are superior (to everything that exists), since they are of a transcendental character.

6) As the wish-fulfilling gem never changes (in its faculty of bringing forth the desired objects), whether praised or reviled, so are (the 3 Refuges), since they are bearers of an eternal, immutable essence.—

The Germ, Enlightenment, the Attributes and the Acts of the Buddha in their inconceivable Nature.

After the description of the 3 Jewels we have a verse concerning those (elements) the existence of which conditions the origination of the said Jewels, since they represent the source of all the purifying qualities, the mundane,[4] and the transcendental.[5]

23. The Absolute mingled with defilement,
The Absolute free from all the stains,
The immaculate attributes and the acts of the Buddha,

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[1] *cintāmaṇi* = *yid-bźin-nor-bu.* Sic acc. to Dar. 64 a. 3.

[2] *abhijñā* = *mṅon-par-śes-pa.*

[3] Dar. 64 a. 4—5.—The desire of a blissful existence (*abhyudaya* = *mṅon-mtho*) and of the superbliss of Salvation (*niḥśreyasa* = *ṅes-legs*). Acc. to the Mahāyānists all the virtuous thoughts of the living beings are produced by the grace of the Buddha. Cf. Bodhicaryāvatāra I. 5. *rātrau yathā megha-ghanāndhakāre vidyut kṣaṇaṁ darśayati prakāśam, buddhānubhāvena tathā kadācil lokasya puṇyeṣu matiḥ kṣaṇaṁ syāt.*

[4] *laukika* = *ḥjig-rten-pa.*

[5] *lokottara* = *ḥjig-rten-las-ḥdas-pa.*

(These elements) from which the 3 illustrious Jewels arise,
(These 4 items) are only accessible to him who perceives the Absolute Truth.

Now, what is elucidated here?

24. The source of these 3 Jewels[1] [17 b.]
Is accessible only to the Omniscient;
It has four varieties
And is inconceivable for four motives, respectively.

The Absolute mingled with defilement is the fundamental element which is not delivered from the bonds of the passions and is called the Essence of Buddhahood (as it exists in all the living beings). The Immaculate Absolute is the same thing as the exclusive property of the Buddha and consisting in a total metamorphose[2] (of all the elements of existence). As such it is called the Cosmical Body of the Buddha.[3] The immaculate attributes of the Buddha, which, essentially, are likewise nothing but a metamorphose of the elements, are the distinctive features of the Cosmical Body. Such are the 10 Powers and the other qualities which are all of a transcendental nature. The deeds of the Buddha are the sublime forms of his activity, (the manifestations) of the 10 Powers and the other attributes. These acts never cease and have no break in their continuance. Therefore the prophecies[4] (delivered by the Buddha and) concerning the Bodhisattvas (who are to attain Enlightenment by the grace of the Buddha in future times) have no end.[5] These 4 subjects, taken respectively, are inconceivable for 4 motives. Therefore it is said that they are

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[1] Dar. 65 a. 2. *rigs-rgyu-rkyen-ma-lus-pa yoṅs-su-rdzogs-pa*—the full complex of causes (*hetu*) and conditions (*pratyaya*).

[2] *parāvṛtti* = *yoṅs-su-gyur-pa.*

[3] Cf. Abhisamayālaṁkāra VIII. 1. *sarvākārāṁ viśuddhim ye dharmā prāptā nirāsravāḥ, svābhāviko muneḥ kāyas teṣāṁ prakṛtilakṣaṇaḥ.*

[4] *vyākaraṇa* = *luṅ-bstan-pa.*

[5] Since all the run of the world's moral progress i.e. the attainment of Saintliness is nothing but a manifestation of the Buddha's Cosmical Body.

accessible only to the Divine Wisdom of the Omniscient. What are the 4 motives?

25. Because—

(The Absolute as the Germ) is pure, but nevertheless in contact with the defiling (worldly) elements, (1)
(The Absolute as the Cosmical Body) is on the other hand quite free from every defilement, (2)
The attributes of the Buddha are essentially identical with the Absolute as contained even in every ordinary being, (3)
(And the Buddha's acts) are free from effort[1] and (dialectical) constructions.[2]

The Absolute mingled with defiling elements is at the same time [18 a.] perfectly pure and nevertheless in contact with the defiling forces. For this reason the point is inconceivable; it is not accessible even to the Pratyekabuddhas who have faith in the profound Doctrine (of Monism).[3] It is accordingly said:[4]—O Goddess, these 2 points are very hard to be cognized. It is difficult to understand that (there exists) the spirit completely pure by nature, and it is difficult to understand that this very spirit is nevertheless influenced by the defiling elements. O Goddess, those who can teach this contradiction are either thyself or the Bodhisattvas who call the Highest Doctrine their own. O Goddess, the others, that is the Śrāvakas and Pratyekabuddhas, may cognize these 2 points (only) through their faith in the Buddha.

The Absolute in its undefiled form was not influenced by defilement before, and has nevertheless become purified subsequently. This point is inconceivable! It is said:[5]—The Spirit is pure and

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[1] *anābhoga* = *lhun-grub* (*lhun-gyis-grub-pa*).

[2] *nirvikalpaka* = *rnam-par-mi-rtog-pa*.

[3] Dar. 66 b. 5. *stoṅ-ñid* (= *śūnyatā*) *spros-bral* (= *niṣprapañca*) *zab-moḥi chos-kyi tshul-la mos-pa* (= *gambhīra-dharma-adhimukta*).

[4] In the Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 282 a. 7—b. 1.

[5] Dhāraṇīśvara-rāja-paripṛcchā, Kg. MDO. XV. 210 b. 6—7.

radiant by nature and can in its true form be intuited (by the Saints through introspection). In such a way the Lord has, by his momentary Divine Wisdom[1] attained the Perfect Supreme Enlightenment and has become a Buddha.

The immaculate attributes of the Buddha (are completely free from all defilement) and at the same time they have one essence (with the Absolute) as contained even in the ordinary wordly beings[2] who are totally obscured by defilement. As there is thus no (essential) difference between the former (the Absolute with the Buddha and his attributes) and the latter (the Absolute as the Germ of the living beings) [18 b. 1.], the subject is inaccessible to (discursive) thought. Indeed, there absolutely exists no living being in whom the Spirit of the Buddha does not fully manifest itself.[3] But as one has a conception[4] (of separate entities), the Spirit of the Lord is not perceived. (On the contrary) when one has got rid of this conception, the Divine Spirit of the Omniscient appears without hindrance to one's own transcendental introspection.

The Parable of the Cloth of Silk.

It is said in Scripture:—O Bodhisattva, such is the state of things. Suppose there exists one great cloth of silk equal in size to the 3 thousand thousands of worlds,[5] and on this great cloth of silk all the 3 thousand thousands of worlds would be painted in full size. The Great Horizon,[6] the Great Earth, the 2 thousand worlds,[7] the

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[1] This is the Intuition at the final moment of the Path (*eka-kṣaṇa-abhisaṁbodha*).

[2] *pṛthagjana* = *so-soḥi-skye-bo*. [3] Cf. Sūtrālaṁkāra IX. 15.—
yathā 'mbaraṁ sarvagataṁ sadā mataṁ tathaiva tat sarvagataṁ sadā matam,
yathā'mbaraṁ rūpa-gaṇeṣu sarvagaṁ tathaiva tat sattva-gaṇeṣu sarvagam.

[4] *saṁjñā* = *ḥdu-śes*.

[5] *trisāhasra-mahāsāhasra-lokadhātu* = *stoṅ-gsum-gyi-stoṅ-chen-poḥi-ḥjig-rten-gyi-khams*.

[6] *mahā-cakravāla* = *khor-yug-chen-po*.

[7] *dvisāhasro madhyamo lokadhātuḥ* = *stoṅ-gñis-paḥi ḥjig-rten-gyi-khams*. M.V. § 153. 2.

thousand worlds,[1] the World of 4 Continents,[2] the Great Ocean, the Continent of Jambudvīpa, the Eastern Continent Videha,[3] the Western Continent Godhanya,[4] the Northern Continent Kuru,[5] the Mount Sumeru,[6] [19 a. 1.] the abode of the gods who live on earth, that of the gods living in the World of Desire,[7] and that of the denizens of the Ethereal Sphere,[8]—all these would be painted there, each in its own size. (Suppose now) this great cloth of silk, the area of which is equal to the 3 thousand thousands of worlds, were (folded) and put into a grain of sand as small as an atom. Just as the great cloth of silk would be placed in one grain of sand of the size of an atom, in the same way it could be put into all such grains without exception. Thereafter a person, wise, skilful, clear-minded, attentive, and possessed of analytic thought, would appear. His faculty of vision would become supernatural like that of the gods, perfectly pure and radiant. He would see with his divine eyes the great cloth of silk hidden in the small grain of sand (not larger than) an atom and being in such a state of no use to anyone. He would think:—oh, if I were to apply the force of my great energy and pierce this grain of sand, as small as an atom, by a diamond-cutter, this great cloth of silk would become useful to all living beings. Accordingly, he would manifest the power of his great energy [19 a. 1.] and open the grain of sand with a small diamond. The great cloth of silk would, as he had thought, become of use to all the living beings, and he would do the same with all the other atoms without exception, as he did it with one.

O Bodhisattvas, in the same way the Divine Spirit of the Lord, the limitless Spirit, the Spirit helping all living beings is fully contained in everyone of them. And as the Spirit of the Buddha, so are the spiritual streams of the living beings, without limits. Although this

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[1] *sāhasracūḍiko lokadhātuḥ* = *stoṅ-gi-ḥjig-rten-gyi-khams*. Ibid. § 153. 1.

[2] *cāturdvīpako lokadhātuḥ* — *gliṅ-bźiḥi-ḥjig-rten-gyi-khams*. Ibid. § 154. 1.

[3] Tib. *śar-gyi-lus-ḥphags-kyi-gliṅ*.

[4] Tib. *nub-kyi-ba-laṅ-spyod-kyi-gliṅ*.

[5] Tib. *byaṅ-gi-sgra-mi-sñan-gyi-gliṅ*.

[6] Tib. *ri-rab*.

[7] *kāma-dhātu* = *ḥdod-khams*.

[8] *rūpa-dhātu* = *gzugs-khams*.

be so, the ordinary worldlings, bound by the conception (of separate entities) do not know about the Spirit of the Lord (that exists within them), do not feel it and are incapable of realizing it. Therefore the Buddha, through his Divine Knowledge, free from every kind of attachment, perceives the Absolute Essence, as it has its abode in all living beings, and becomes possessed of the thoughts peculiar to a (spiritual) teacher.[1] He thinks:—Alas, these living beings have no right knowledge about the Spirit of the Buddha (that exists with them), though they are all reflections of this spirit. What if I show to these living beings the Path of the Saint and remove the bonds caused by (realistic conception).—Himself, he has exercised the power of his saintly wisdom, has loosened the great knot of spiritual delusion,[2] has introspectively intuited the Spirit of Buddhahood (within himself), and has attained the full identity with this Spirit, (has coalesced with it in its Cosmical Unity). In accordance with this, he shows the Path of Buddhahood to the living beings and through this removes all the bonds caused by the (false realistic) conceptions. In those who have become delivered from these bonds, the limitless Spirit of the Buddha, (manifesting itself), becomes of help to all living beings.

The Acts of the Buddha in their inconceivable Character.

The acts of the Lord manifest themselves simultaneously in all living beings at all times, free from effort and (dialectical) thought-construction, in accordance with the needs of the converts and their constitution, and are performed fully with all living beings, furthering their weal. For this reason they are inaccessible to discursive thought. Indeed, it has been said:[3]—In order to lead the living beings (to

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[1] *ācārya-saṁjñā = slob-dpon-gyi-ḥdu-śes.*

[2] Dar. 71 b. 2.—has loosened the great knot of (false) conception—naive realism and the force of Transcendental Illusion. *bag-chags = vāsanā* stands here for *ma-rig-paḥi-bag-chags = avidyā-vāsanā.*

[3] Dhāraṇīśvara-rāja-paripṛcchā (Tathāgata-mahākaruṇā-nirdeśa), Kg. MDO. XV. 215 a. 3—6.

Enlightenment), the Wisdom of the Buddha, though it is (really) unlimited, is spoken of as having a definite character, being summarized (in the 32 attributes). Although this be so, still, O noble youth, the true acts of the Buddha are inconceivable,[1] immeasurable, incognizable for all the world and inexpressible by words. They cannot be performed by others, they manifest themselves in all the Spheres of the Buddhas,[2] are realized by all the Buddhas in a similar way [20 b. 1.], are free from all exertion and effort, are uniform like space and therefore free from all (dialectical) constructions, are the acts peculiar to the Buddha as the Absolute, and, accordingly, inseparable from the latter:—Then comes the example of the perfectly pure stone of lapis-lazuli and, thereafter, a detailed exposition as follows:[3]—O noble youth, by the following characteristics art thou to know this subject.—The acts of the Buddha are inaccessible to discursive thought, are attained (in the process of intense concentration upon) the Unity (of the Universe), are completely free from every kind of defect, are connected with the present, past, and future, and bring forth the 3 Jewels in their uninterrupted continuance. The form of the Buddha which manifests itself in these inconceivable acts, does not lose its (all-pervading) character which is analogous to space. (Therefore) he can manifest himself in all the Spheres of Buddhaic activity (simultaneously). He likewise does not give up the inconceivable character of his Word. Indeed, he exposes the Doctrine to all living beings in accordance with (their faculty of) understanding the (meaning of) words. Being free from (the attachment to) every kind of object on which his mind could become fixed, he (at the same time) perfectly knows the mental disposition[4] and the thoughts of all living beings.—

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[1] Dar. 72 a. 3.—through their profound character and grandeur.

[2] *buddha-kṣetra* = *saṅs-rgyas-kyi-źiṅ.*

[3] Dhāraṇīśvara-rāja-paripṛcchā, Kg. MDO. XV. 215 b. 7–216 a. 3.

[4] *citta-caryā* = *sems-kyi-spyod-pa*—"the spiritual conduct." Cf. Abhisamayālaṁkāra IV. 14.

The Germ and the 3 other Subjects as the Causes and Conditions of Buddhahood.

26. The object to be intuited,[1] the intuition,[2]
The distinctive features of the latter,
And the (acts) which bring it about,—
As such respectively (appear the said 4 subjects),
One as the cause of purification and the other 3 as its conditions.—

Of these 4 subjects, the first is to be regarded as the point that is to be intuited, inasmuch as it includes everything cognizable.[3] [21 a. 1.] The final introspection of it is the second subject—Enlightenment which is the (full immaculate) intuition. The distinctive features of Enlightenment[4] which form the 3d subject are such, inasmuch as they represent the attributes of the Buddha. The 4th subject (—the acts) are the (factors) bringing about the intuition, since, through the component parts of Enlightenment, others are caused to perceive (the Truth). (This passage) thus refers to the 4 subjects (beginning with the Germ of the Absolute) and represents a characteristic (of them) as the sources of the 3 Jewels, inasmuch as they act as the causes[5] and conditions[6] (of the latter).

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[1] Dar. 72 b. 3—5.—The object that is to be cognized is the Absolute mingled with the defiling elements. When it is directly intuited (by the Saint), all the attributes of the Buddha become originated. If, on the contrary, there is no intuition of it, the deliverance from the Saṁsāra will be impossible. It is thus the ultimate object that is to be cognized. Although it is no real producing cause (since it is an immutable element—*asaṁskṛta* = *ḥdus-ma-byas*) still, as it is the object of the Saint's concentrated Transcendental Wisdom which is the principal cause for the origination of the Wisdom of the Buddha and is thus an invariable condition of the latter, it is metaphorically called a cause.

[2] Ibid. 72 b. 5—6.—Enlightenment, i. e. the ultimate, direct intuition of the Absolute.

[3] Ibid. 73 a. 2—3.—*śes-bya thams-cad-kyi gnas-lugs-mthar-thug-pa-bsdus-paḥi phyir*—because the Absolute represents the Ultimate Essence of all things.

[4] *bodhy-anga* = *byaṅ-chub-kyi-yan-lag.*

[5] *hetu* = *rgyu.*

[6] *pratyaya* = *rkyen.*

Now, the first of the 4 subjects is the seed of the saintly elements;[1] it is therefore to be made known as the cause of the 3 Jewels. (As such it appears), if the introspective correct mental activity is directed toward it and (appreciates it) in its perfectly pure nature. Thus, one subject is the cause. Now, why are the other 3 regarded as conditions? (Answer:—) The Lord, having attained the perfect Supreme Enlightenment and become a Buddha, has performed his 32 acts through the efficiency of the 10 Powers and the other attributes peculiar to him. (These 3 facts)[2] are to be viewed as the conditions for the origination of the 3 Jewels. Indeed, (the Teaching of the Buddha) being relied upon as the word of another (who has already attained Enlightenment), there arises the correct appreciation of the Absolute in its perfectly pure form. (Enlightenment, the attributes and the acts of the Buddha) ought thus to be viewed as the conditions for the origination of the 3 Jewels. For this reason the 3 (last subjects are spoken of as) cooperating conditions. The following text is to be regarded as a detailed exposition of all the 4 subjects mentioned in gradual order. [21 b. 1.]

The Germ of the Absolute.

With regard to the Absolute mingled with defilement (= the Essence of Buddhahood in the living beings) it has been said:[3]— All living beings are endowed with the Essence of the Buddha.— What is the meaning of this?

27. The Body of the Supreme Buddha is all-pervading,[4]
The Absolute is (one) undifferentiated (Whole)[5]

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[1] *lokottara-dharma* = *ḥjig-rten-las-ḥdas-paḥi-chos.*

[2] The fact of attaining Enlightenment, of becoming possessed of the attributes of the Buddha, and the manifestation of the Sublime Activity.

[3] In the Tathāgata-garbha-sūtra. Kg. MDO. XXII. 248 b. 6.

[4] Dar. 80 a. 1—2. The acts of the Cosmical Body manifest themselves in all living beings, therefore the latter, all without exception, are such in whom the Buddha exercises his activity.

[5] Ibid. 80 a. 2. The Absolute as it is with the Buddha and with the living beings is essentially the same.

And the Germ (of Buddhahood) exists (in every living being).
Therefore, for ever and anon, all that lives
Is endowed with the Essence of the Buddha.[1]

In short, the Lord had in view 3 aims when he declared:—"All living beings are possessed of the Essence of Buddhahood."—

28. The Spirit of the Buddha manifests itself in the multitudes of living beings,
It is immaculate by nature and unique (with all),
And Buddhahood is the fruit of the Germ.
Therefore the whole animate world bears the Essence of the Buddha.

This subject, in all its different aspects is to be explained in that sense in which it is invariably demonstrated throughout the whole of Scripture, namely as follows:—(All living beings are endowed with the Essence of the Buddha) in the sense that the Buddha's Cosmical Body manifests itself in all living beings, that the Absolute, (the true essence) of the Buddha represents an undifferentiated whole,[2] and that the Germ[3] of the Buddha exists in everything that lives. These 3 subjects are to be explained below in accordance with the *Tathāgata-garbha-sūtra.*

Analysis of the Germ from 10 Points of View.

Summary.

29. The essence (of the Germ).
The causes and the result (of its purification),

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[1] Cf. Sūtrālaṁkāra IX. 37. *sarveṣām aviśiṣṭāpi tathatā śuddhim āgatā tathāgatatvaṁ tasmāc ca tadgarbhāḥ sarva-dehinaḥ.* And Commentary:—*sarveṣāṁ nirviśiṣṭā tathatā tad-viśuddhi-svabhāvaś ca Tathāgataḥ. ataḥ sarve sattvās Tathāgata-garbhā ity ucyate.*

[2] Cf. Sūtrālaṁkāra IX. 15. *yathāmbaraṁ sarvagataṁ* &c.

[3] *gotra* = *rigs.* Dar. 82 a. 3—4. The Fundamental Germ (*prakṛtistha-gotra* = *raṅ-bźin-gnas-rigs*) the final metamorphose of which is the Cosmical Body, and the Germ as it becomes developped (*paripuṣṭa-gotra* = *rgyas-gyur-gyi-rigs* or *samudānīta* = *yaṅ-dag-par-blaṅs-pa*) which becomes transformed into the corporeal forms of the Buddha.

Its functions, relations, and manifestations [22 a. 1.]
Its different states, its all-pervading character,
Its eternal, unchangeable, and indivisible nature,—
Such are the (10) points with respect to the Absolute Essence.

In short, the characteristic of the Germ of the Buddha is given from 10 points of view. What are these 10? (Answer):—

1) The essence of the Germ.[1]
2) The causes (of its purification).[2]
3) The result (of this purification).[3]
4) The functions (of the Germ).[4]
5) Its relations.[5]
6) The manifestations (of the Germ in general).
7) The varieties (of the Germ) in correspondence with the different states.
8) The all-pervading character (of the Absolute).
9) The unalterable character (of it).
10) The indivisible character.

The Essence of the Germ (1) and the Causes of its Purification (2).

Now, let us begin with (the first 2 points), that of the essence (of the Germ) and the causes (of its purification). We have here the following verse:—

30. (The Essence of Buddhahood in its 3 aspects)
Is, respectively, like a jewel, like space, and like water,
And always, by its nature, undefiled.

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[1] Dar. 81 a. 1.—In the 3 aspects just mentioned, namely that of the Cosmical Body as being all-pervading, of the Absolute as an undifferentiated Whole, and of the Germ as existing in all living beings.

[2] Ibid. 81 a. 2.—The factors for the purification of the Germ, faith (*adhimukti*) &c.

[3] Ibid. 81 a. 4.—The attainment of the Highest Transcendental Purity, Supreme Bliss &c.

[4] The act of arousing the desire of attaining Nirvāṇa &c.

[5] The possession of the 4 attributes characterizing the cause (of purification), aith &c.

It arises (to life) through faith and the Doctrine, through
Highest Wisdom,
Through concentrated trance, and Great Commiseration.—

Now, what is shown in the first half of this verse?

31. Being essentially powerful,
Unalterable and moist by nature,
It has a resemblance, in its distinctive features,
With the wish-fulfilling gem, with space, and water.

The 3 characteristics of the Absolute have been mentioned before.[1] Having in view, respectively, their particular[2] and general[3] essence, we come to know the Germ of the Buddha as having a resemblance with a wish-fulfilling gem, with space and with water, by its distinctive qualities. [22 b. 1.] Indeed, if we take the special essential character of the Buddha's Cosmical Body, that of possessing the power of accomplishing the desired aim (of the living beings), we shall find it to have a resemblance with a wish-fulfilling gem. If we take in consideration the particular essence of the Absolute, namely its unique unalterable character, we shall see that it bears a likeness with space. And, if we have in view the particular essence of the Germ of the Buddha, that is its moist, soft nature, this on account of the Commiseration toward all living beings, we shall know it as being akin to water. Again, if we take the general essence (of all the 3), namely that of being, by their very nature, perfectly pure and devoid of every kind of defilement, we shall (likewise) find a resemblance with the wish-fulfilling gem, with space, and with water, through the quality of perfect purity.

The Impediments and the Causes of Purification.

32. Enmity toward the Doctrine, views clinging to Ego and Mine,[4]
Fear caused by the sufferings of Phenomenal Life,

[1] In Kār. 27. [2] *svalakṣaṇa* = *raṅ-gi-mtshan-ñid.*

[3] *sāmānya-lakṣaṇa* = *spyiḥi-mtshan-ñid.*

[4] Tib. *bdag-lta* = *ātma-dṛṣṭi* = *satkāya-dṛṣṭi.*

And want of care for (other) living beings,—
Such are the 4 impediments, respectively,
With (the worldlings) endowed with great desires, with the heretics,
The Śrāvakas and those of self-sprung (Wisdom).[1]
As to the cause of purity, such is great faith,
And the other virtues, all of them being four.[2]

In short, among the multitudes of living beings there exist the following 3 varieties:—

1) Those who love this Phenomenal Life,
2) Those who wish to become delivered from it, and
3) Those who desire neither the one, nor the other.[3]

Now, those who are attached to worldly existence appear in two varieties. There is that kind of living beings who are hostile to the Path (leading to) Salvation [23 a. 1.] and do not strive for Nirvāṇa; they have no desire of attaining the latter, being exclusively attached to this worldly existence. Then there are such who, though they are followers of this our Doctrine, have likewise fallen (into the whirlpool of Saṁsāra). Of these there are some who hate the Doctrine of the Great Vehicle.[4] With regard to these the Lord has said:—I am not their teacher and they are not my disciples. O Śāriputra, I say—these are obscured by darkness, proceed toward

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[1] Tib. *raṅ-byuṅ* = *svayambhū*—the Pratyekabuddhas. Cf. Abhisamayālaṁkāra II. 6—*paropadeśa-vaiyarthyaṁ svayaṁ-bodhāt svayaṁbhuvām.*

[2] Dar. 82 a. 6—b. 1. The highest faith in the Doctrine of the Great Vehicle, the Highest Wisdom of the Bodhisattva which bears the character of the Climax of Wisdom (*prajñāpāramitā*) the medium of limitless trance (*samādhi-mukha* = *tiṅ-ṅe-ḥdzin-gyi-sgo*) of the Bodhisattva, and his Great Commiseration. These are respectively compared with the seed, the mother, the womb, and the nurse. Cf. below.

[3] Cf. Abhisamayālaṁkāra I. 10. *prajñayā na bhave sthānaṁ kṛpayā na śame sthitiḥ.*

[4] Dar. 84 b. 3.—being the followers of the Hīnayānistic Code (*piṭaka* = *sde-snod*). They depreciate (the Doctrine of the Great Vehicle) saying:—The Mahāyānistic Sūtras are not the Word of Buddha.

still greater darkness and become finally possessed of the greatest darkness.—

As concerns those who wish to become free from Phenomenal Life, such, likewise, are of 2 kinds, namely those who use incorrect means and those whose methods are right. Those acting according to incorrect methods have in their turn 3 varieties. (First of all) there are the different varieties of heretics standing apart from this (our Teaching). These are the Cārvākas,[1] the Parivrājakas,[2] the Jains,[3] and many others.[4] Next come those who, though they are adherents of this our Doctrine and possessed of faith, still, by their principles, are akin to (the said) heretics, namely those who have an incorrect conception (of the Truth).[5] Now, who are these? They are those who, having a misconception of the Absolute, maintain the reality of the Individual (as an independent Whole).[6] With regard to these the Lord has said:—Those who do not maintain the Non-substantiality (of existence) do not differ from the heretics. —There are moreover those who, being full of pride, cling to the conception of the Universal Relativity and Non-substantiality[7] as an absolute principle.[8] According to these even the medium of Salvation is regarded as essentially non-substantial. (The Lord) had these persons in view when he said:[9]—O Kāśyapa, the views maintaining

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[1] The Aga ed. of the Comm. and Dar. have both *tsa-ra-ka* (*caraka*?).

[2] Tib. *kun-tu-rgyu.* [3] Tib. *gcer-bu-pa*—"the naked."

[4] Those who deny a future existence (*abhyudaya*) and those who, though they admit it, deny the idea of a final salvation.

[5] Sic acc. to Dar. 85 a.

[6] *pudgala-vādinaḥ* = *gaṅ-zag-tu-smra-ba.* Dar. 85 a. 3.—Those who do not consider the Individual to be a nominal reality (*prajñapti-sat* = *btags-yod*) included in the complex of the 5 groups (*skandha* = *phuṅ-po*) and in the stream of elements, but maintain the existence of the Individual as an independent reality (*dravya-sat* = *rdzas-yod*); they are thus the followers of a system clinging to the conception of the Ego. These are the Vātsiputrīyas.

[7] *śūnyatā* = *stoṅ-pa-ñid.*

[8] Dar. 85 b. 4. *stoṅ-ñid bden-par-źen-pa.* Cf. Conception of Buddh. Nirvāṇa, page 49—50.

[9] Dar. 86 b. 1. Ḥod-sruṅs-kyis-źus-paḥi-mdo-las in the Kāśyapa-paripṛcchā.

the existence of real individuals are a blunder as great as the mount Sumeru. [23 b. 1.] However those who, being full of pride, cling to the conception of Non-substantiality (as an absolute principle) commit an error still greater.

Those who act according to correct means have also 2 varieties. There are the followers of the Śrāvaka Vehicle who proceed (on the Path) having a firm and settled conviction, and there are the adherents of the Vehicle of the Pratyekabuddhas.

Now, those who are neither attached to Phenomenal Existence, nor have a desire of attaining Salvation in the egoistic sense[1] are the living beings who constantly and firmly abide in the Great Vehicle and are possessed of the most acute faculties. These have neither an inclination toward this worldly life, as it is the case with the worldlings who are possessed of great desires, nor do they proceed toward Salvation using incorrect methods, as do the heretics. (On the other hand) their cognition is not that of the Śrāvakas and Pratyekabuddhas, though the methods (of both the latter) are correct. They proceed on that Path through which the (introspection of the) identity of Saṁsāra and Nirvāṇa is attained. Their minds are directed toward the Altruistic Nirvāṇa (which does not adhere to either of the 2 extremities),[2] and their activity bases upon the Phenomenal World, but without passions and desires.[3] They have a firm stand in sublime, altruistic thoughts,[4] and the foundation of their Path is perfectly pure.[5]

Now, those living beings who are full of great desires and love this worldly existence, as well as the adherents to this (our) Doctrine who have inevitably fallen (into the Saṁsāra) are called

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[1] Dar. 87 a. 5. Those who have no desire of either being born in the Phenomenal World through the force of previous deeds and passions or of attaining that kind of Nirvāṇa which represents a mere cessation of births in the Saṁsāra.

[2] *apratiṣṭhita-nirvāṇa = mi-gnas-paḥi-myaṅ-ḥdas.*

[3] Acc. to Dar. 87 b. 2.—through the efficiency of previous vows and Great Commiseration.

[4] *adhyāśaya = lhag-paḥi-bsam-pa.*

[5] The Mahāyānistic Creative Effort (*citta-utpāda = sems-bskyed*).

"the category of living beings who are definitely rooted in error." Those who, being desirous of getting free from Phenomenal Existence, act according to incorrect methods are characterized as "the category of living beings who are not certain (as regards the means of Salvation)." Finally, those who wish to be delivered from Phenomenal Life and take recourse to the right means (of deliverance), as well as those who have no desire of both (the Phenomenal World and egoistic salvation) [24 a. 1.] and proceed on the Path in order to attain (the intuition of) the identity (of Saṁsāra and Nirvāṇa) are called "the category of living beings who have a definite knowledge of that which is right." If we except the living beings who abide in the Great Vehicle and whose cognition is not obscured, there are the following 4 varieties:—1) The worldlings endowed with great desires, 2) the heretics,[1] 3) the Śrāvakas, and 4) the Pratyekabuddhas. With these there exist (respectively) 4 kinds of impediments through which they are incapable of intuiting and realizing the Germ of the Buddha. (These impediments) are as follows:—

1) The Obscuration peculiar to the ordinary worldlings who are possessed of great desires and are hostile to the Mahāyānistic Doctrine. The antidote[2] against this is the concentration upon the faith[3] in the Teaching of the Great Vehicle as practised by the Bodhisattvas.

2) The Obscuration of the heretics who in the (complex of the) separate elements perceive a (real independent) Ego.[4] It has its antidote in the Bodhisattva's concentration upon the Climax of Wisdom[5] (in the aspect of which both the Individual and the separate elements are unreal).

3) The Obscuration of the Śrāvakas who cognize the Phenomenal World as being mere suffering and are afraid of it. Its antidote is the Gaganagañja[6] and other forms of trance peculiar to the Bodhisattva.

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[1] *tīrthika = mu-stegs-pa.* [2] *pratipakṣa = gñen-po.* [3] *adhimukti = mos-pa.*
[4] *svatantra-ātman = raṅ-dbaṅ-can-gyi-bdag.* Cf. Abhisamayālaṁkāra I. 35.
[5] *prajñā-pāramitā.* [6] Tib. *nam-mkhaḥi-mdzod.*

4) The Obscuration of the Pratyekabuddhas who have no regard for the welfare of the living beings and turn away[1] from the needs of others.[2] [24 b. 1.] Here the antidote will be the concentration upon the Great Mercy and Love as it is manifested by the Bodhisattva.

Such are these 4 kinds of impediments which are peculiar to the 4 varieties of individuals (mentioned). Their antidotes are, (as we have just seen), the 4 virtuous qualities beginning with faith. Through the concentrated contemplation of them the Bodhisattvas attain the highest aim, that is the immaculate, ultimate Cosmical Body. He who is endowed with these 4 factors for the attainment of the 4 kinds of Absolute Purity which are to be mentioned presently, becomes a son of the King of the Doctrine, a (true) member of the family of the Buddha. How that?

33. Those are the sons of the Lord,
Whose seed is the faith in the Highest of Vehicles,
Whose mother is the Wisdom[3] that gives birth to the properties of the Buddha,
Who abide in the blissful womb of meditative trance and are nursed by Great Commiseration.[4]

The Result of Purification (3) and the Functions of the Germ (4).

Now, let us take the (next two) subjects—the result (of the purification of the Germ) and (its) functions. We have here the following verse:

34. The result are the Absolute, Transcendental Properties
Of Purity, Unity,[5] Bliss, and Eternity.

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[1] Tib. *rgyab-kyis-phyogs-pa* = *vimukha.*

[2] Dar. 88 a. 5.—since they do not undertake the task of delivering other living beings from suffering.

[3] *prajñā* = *śes-rab* in the sense of *prajñā-pāramitā.*

[4] Cf. Sūtrālaṁkāra IV. 11.
dharmādhimukti-bījāt pāramitā-śreṣṭha-mātṛto jātaḥ
dhyāna-maye sukha-garbhe karuṇā saṁvardhikā dhātrī.

[5] *ātma-pāramitā* = *bdag-gi-pha-rol-tu-phyin-pa* or *paramātma-pāramitā. ātman* is to be understood in the sense of the unique essence of the Universe.

And the functions (of the Germ) manifest themselves
In the aversion toward this worldly life,
In the desire of Quiescence and the will[1] of attaining it.
Now, what is said in the first half of the verse?

35. In short, the fruit of these (4 virtues)[2]
Is (contained) in the Cosmical Body,
Representing (its properties) which are antidotes
And the reverse of the 4 kinds of error.

The 4 virtuous qualities, beginning with faith, have been just spoken of as the causes, the factors for the purification of the Germ of the Buddha. The result (of this purification) consists in the 4 Absolute Properties of the Cosmical Body. These (properties), taken respectively, are the counterparts, the reverse of the 4 kinds of error. [25 a. 1.] Now, the conception of Matter[3] and other evanescent[4] things as being enduring,[5] the conception of (Phenomenal Life which is) mere suffering as something blissful, the conception of the impersonal elements as constituting a real Ego, and the conception of the world's impurity as pure,—these are called the 4 kinds of error.[6] Their reverse are the 4 correct points of view, the conceptions of the evanescence, suffering, impersonality, and impurity regarding matter and the other (elements of the Phenomenal World). Now, with regard to the Cosmical Body of the Buddha, the properties of which are Eternity, &c., these 4 "correct" views we esteem to be wrong.[7]

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[1] *praṇidhāna* = *smon-pa*. Cf. below.

[2] Dar. 89 b. 3.—of the faith in the Mahāyānistic Doctrine, &c.

[3] *rūpa* = *gzugs*. [4] *anitya* = *mi-rtag-pa*. [5] *nitya* = *rtag-pa*.

[6] Dar. 89 b. 5.—the 4 kinds of error regarding the Empirical Reality (*saṁvṛti* = *kun-rdzob*). Cf. the following note.

[7] They are the 4 kinds of error concerning the Absolute (*paramārtha* = *don-dam-pa*). In the Abhisamayālaṁkāra I. 27 Evanescence, &c. are spoken of as the object (*ālambana* = *dmigs-pa*) of concentration, and the aspect (*ākāra* = *rnam-pa*) in which they are to be viewed is the negation of the reality of these characteristics of the elements in the aspect of the unique Absolute. Cf. Haribhadra's Abhisamayālaṁkāra-ālokā, MS. 36 a. 9—14. *tat kena ākāreṇa ālambanīyam ity āha . . . dharmatā-mukhena anabhiniveśādy-ākāreṇa iti yāvat. idam uktam bhavati. śrāvako*

Their counterparts are the 4 Absolute Transcendental Properties of the Buddha's Cosmical Body which are:—1) Absolute Eternity,[1] 2) Absolute Bliss,[2] 3) Absolute Unity,[3] and 4) Absolute Purity.[4] This theory is to be known in detail from Scripture. It is said:[5]— O Lord, the living beings are full of error, as regards the 4 groups of elements constituting Phenomenal Existence, as far as manifesting themselves in an individual.[6] That which is evanescent they hold to be eternal, the suffering (of the Phenomenal World) they consider to be happiness, that which is impersonal they imagine to have a relation to a real Ego, and the impure they mistake for pure. [25 b. 1.] The Śrāvakas and the Pratyekabuddhas, O Lord, are, in their turn, all of them deprived of the Transcendental Intuition of the Universal Relativity (and Non-Substantiality).[7] Therefore they have a misconception of the Cosmical Body of the Buddha, accessible only to the Divine Perception of the Omniscient. (On the other hand), O Lord, those living beings who have a conception (of the Cosmical Body) as eternal, as the Supreme Bliss, as the Absolute Unity and Absolute Purity are the Sons of the Lord born from his Spirit. O Lord, these living beings do not commit any error. These living beings perceive the Truth. How that?—Because the essence of this Cosmical Body of the Buddha is Absolute Eternity, Absolute Bliss, Absolute Unity, and Absolute Purity. O Lord, those living beings who perceive the Cosmical Body of the Buddha in such an aspect, perceive (through this) the Absolute Truth. And all those who perceive the Absolute Truth are the spiritual sons of the Buddha.—

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rūpaṇādi-lakṣaṇaṁ vastv ālambate tasya anityādaya ākārā bhavanti, ātma-darśana-pratipakṣatvāt. bodhisattvaḥ punar anityādi-lakṣaṇaṁ vastv ālambate tasya anabhiniveśādaya ākārā bhavanti.

[1] *nitya-pāramitā* = *rtag-paḥi-pha-rol-tu-phyin-pa.*

[2] *sukha-pāramitā* = *bde-baḥi-pha-rol-tu-phyin-pa.*

[3] *ātma-pāramitā* = *bdag-gi-pha-rol-tu-phyin-pa.*

[4] *śuddhi-* (or *śuci-*) *pāramitā* = *gtsaṅ-baḥi-pha-rol-tu-phyin-pa.*

[5] In the Śrī-mālā-devī-siṁhanāda-sūtra. Kg. DKON. VI. 280 a. 4—b. 2.

[6] Tib. *ziṅ-paḥi-ñe-bar-len-paḥi-phuṅ-po-lṅa* = *upātta-pañca-upādāna-skandha.*

[7] *śūnyatā* = *stoṅ-pa-ñid.*

Concordance between the 4 Absolute Properties and the 4 Causes of Purification.

These 4 Absolute Properties of the Buddha's Cosmical Body are known to have a correspondence with the (4) causes (of purification) in the reverse order.[1] Indeed, if we take the counterpart of the attachment to this impure worldly life, as it is peculiar to those that are hostile to the Mahāyānistic Doctrine and possessed of great desires [26 a. 1.], such is the concentration upon the faith in the Doctrine of the Great Vehicle. The result of this will be the attainment of Absolute Purity.

[The Absolute Transcendental Unity.]

The attachment to the conception of a non-existing Ego is peculiar to the heretics who in the 5 groups (of elements) perceive a real individual. The reverse (of such an attachment) is the concentration upon the Climax of Wisdom (which is the direct perception of the total unreality of the Individual and the groups of elements in the aspect of the unique Cosmical Essence).[2] Its result is (the introspection of) the Absolute Unity.[3] Indeed, all the heretics admit the existence of an Ego, either as identical with Matter and the other (component) elements or as something differing from them.[4] This substance which they maintain is illusionary in its character of an Ego; in reality no such Ego ever existed. Now, the Buddha, by means of his Absolute Wisdom perceiving the Truth, has attained the (intuition of the) ultimate, transcendental unreality of all the

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[1] Dar. 91 b. 5—92 a. 1.

The faith in the Mahāyānistic Doctrine is the cause of Absolute Purity,
The concentr. upon the Climax of Wisdom is the cause of the Absolute Unity
The Climax of transic meditation is the cause of the Supreme Bliss,
The concentration upon Highest Mercy is the cause of Absolute Eternity.

[2] Sic acc. to Dar. 92 a. 4.

[3] Dar. 92 a. 4—5. The Supreme Transcendental Unity,—that of the Cosmical Body which is identical with the Absolute, and in the aspect of which both the Individual and the separate elements are unreal in their (seeming) Plurality.

[4] Cf. M. V. § 208.

separate elements. The unreality thus perceived,[1] is true and uncontradictory in its character of a negation of substantiality (with the separate entities and discloses itself as their ultimate monistic essence). It is therefore to be regarded as (that which reveals) the Supreme Absolute Unity of the Universe.[2] The non-substantiality (of the Individual and the separate elements) thus turns to be the (unique universal) substance, as we read (in Scripture):—"Taking one's stand in the non-attachment (to separate entities)."

[The Absolute Bliss and Absolute Eternity.]

The adherents to the Vehicle of the Śrāvakas, being afraid of the sufferings of the Phenomenal World, are desirous of attaining merely the pacification of these sufferings. The reverse (of such a desire) [26 b. 1.] are the forms of meditative trance, such as the Gaganagañja-samādhi and the like; their result is the attainment of the Supreme Bliss, the mundane[3] and the supermundane.[4]

The adherents to the Vehicle of the Pratyekabuddhas find the highest delight in the attainment of a solitary position (separated from all mankind). The reverse of this is the Bodhisattva's concentration upon (the idea of) Highest Mercy and Love. Through this he attains the perfect purification as regards the activity for the sake of other living beings which is to be exercised, perpetually and uninterruptedly, as long as the world exists. The result will, for this last reason, be the Absolute, Transcendental Eternity.[5] Thus, the faith, Wisdom, meditative trance, and Commiseration of the

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[1] Dar. 92 b. 2.—as it is intuited by the Buddha in his meditative trance.

[2] Cf. Vasubandhu's Commentary on Sūtrālaṁkāra IX, 23.—*tatra ca anāsrave dhātau buddhānāṁ paramātmā nirdiśyate. kim kāraṇam? agra-nairātmya-ātmakatvāt. agram nairātmyam viśuddhā tathatā sa ca buddhānām ātmā svabhāva-arthena, tasyām viśuddhāyām agram nairātmyam ātmānam buddhā labhante śuddham. ataḥ śuddha-ātma-lābhitvād buddhā ātma-māhātmyam prāptā ity anena abhisaṁdhinā buddhānām anāsrave dhātau paramātmā vyavasthāpyate.*

[3] *laukika = ḥjig-rten-pa.* [4] *lokottara = ḥjig-rten-las-ḥdas-pa.*

[5] Cf. Abhisamayālaṁkāra VIII. 11. *iti kāritra-vaipulyād buddho vyāpī nirucyate | akṣayatvāc ca tasyaiva nitya ity api kathyate.* and VIII. 34.—*tathā karmā 'py anucchinnam asyā'saṁsāram iṣyate.*

Bodhisattvas, having become the objects of intense concentration, have as their result, respectively, the four Absolute Transcendental Properties of the Cosmical Body of the Buddha, those of Purity, Unity, Supreme Bliss, and Eternity. It is said that the Buddha, through the efficiency of these (4 factors, faith, &c.), represents the culminating point of existence—the Absolute, is infinite like space and has reached the ultimate limits (of time).[1] Indeed, in the process of concentration characterized by the faith in the highest Mahāyānistic Doctrine, the perfectly pure Ultimate Essence of the Buddha, which is the Absolute, is realized. This means the attainment of the culminating point (of existence in) the Absolute. The concentration upon (the idea of) the Climax of Wisdom brings about the (final) introspective intuition of (the Absolute as) the background of the unreality of the animate [27 a. 1.] and inanimate world[2] and as being infinite like space. The Gaganagañja and similar forms of trance have for their result the manifestation of the Supreme Power of governing the elements which is of an all-pervading character. (Owing to these 2 characteristics, the Buddha) is all-embracing like space. (Finally), through the concentration upon (the idea of) Highest Mercy one becomes possessed of that Commiseration and Love with regard to all living beings, which is not bound by time. For this reason the Buddha has neither limits nor end.

The Impediments to the Attainment of the 4 Absolute Properties.

Now, with the Arhats and Pratyekabuddhas who abide in the Unaffected Sphere[3] and with the Bodhisattvas who have attained the

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[1] Sic acc. to Dar. 93 a. 5.

[2] *sattva-loka* = *sems-can-gyi-ḥjig-rten* and *bhājana-loka* = *snod-kyi-ḥjig-rten*.

[3] *anāsrava-dhātu*. According to the theory of the "Unique Vehicle" (*ekayāna*) the termination of the Hīnayānistic Path does not represent the real Nirvāṇa, but merely the cessation of repeated births in the 3 Spheres of the Phenomenal World and a non-physical (*manomaya*) existence in the so-called Unaffected Sphere, a motionless, dreaming state. From this the Arhats are ultimately aroused by the Buddhas, whereupon they enter the Mahāyānistic Path, having made the Creative

(10) Controlling Powers[1] there exist the 4 kinds of impediments to the attainment of the 4 Absolute Properties of the Buddha's Cosmical Body. These are:—

1) (The impediment) which has the character of a condition,[2]
2) That which bears the essence of a cause,[3]
3) That which is characterized by origination, and
4) That representing destruction.

(The first of these impediments), that which bears the character of a condition, is the elementary force of Transcendental Illusion.[4] The latter is akin to Ignorance[5] (as the first member of the Causal Chain) which gives origination to the active forces[6] (of Phenomenal Life).

(The impediment) which has the essence of a cause is the Biotic Force[7] uninfluenced by defiling agencies, which is conditioned by the elementary force of Transcendental Illusion. It corresponds to the active forces (in the Causal Chain).

(The impediment) which has the character of origination is the Non-physical Body[8] in its 3 forms (corresponding to the 3 kinds of individuals).[9] It is conditioned by the elementary force of Transcendental Illusion and its cause is the Biotic Force uninfluenced by the defiling elements. It has a correspondance with the origination in the 3 Spheres of Existence, caused by the Biotic Force which is influenced by defilement and conditioned by the 4 Egocentristic Properties.[10] [27 b. 1.]

(Finally, the impediment) bearing the character of destruction is that constant change which inevitably takes place in some incon-

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Effort for Supreme Enlightenment. This is detailed by Haribhadra in his Abhisamayālaṁkāra-ālokā. Cf. Appendix.

[1] Dar. 94 a. 3. The Bodhisattvas who have attained the 10 Controlling Powers and abide on the 3 last Stages (*acalā, sādhumatī* and *dharmameghā*).

[2] *pratyaya* = *rkyen.* [3] *hetu* = *rgyu.*

[4] *avidyā-vāsanā* = *ma-rig-paḥi-bag-chags.* [5] *avidyā* = *ma-rig-pa.*

[6] *saṁskāra* = *ḥdu-byed.* [7] *karma* = *las.*

[8] *manomaya-kāya* = *yid-kyi-raṅ-bžin-gyi-lus.*

[9] The Arhats, the Pratyekabuddhas, and the Bodhisattvas on the 3 last Stages.

[10] *upādāna* = *ñe-bar-len-pa.* Dar. 94 b. 4.—Desire, incorrect views, bigotry, and the conception of an Ego.

ceivable manner.[1] It corresponds to Decrepitude and Death[2] which are conditioned by (preceding) birth.

Now, the Arhats, the Pratyekabuddhas and the Bodhisattvas who have attained the (10) Controlling Powers, have not extirpated the force of Transcendental Illusion which is a foundation of all the defiling elements. On account of this they are possessed of all those forces which attract the impurity of the passions. Therefore they cannot attain the culminating point of Absolute Purity.

On the foundation of this force of Transcendental Illusion the differentiation of separate entities (Pluralism)[3] manifests itself, though in a very subtle form. (The Arhats, &c.) being possessed (of this differentiation), cannot attain the Absolute Unity which is not produced by causes and conditions,[4] (a motionless Whole where no room is left for the manifestation of the active forces of the Phenomenal World).

Now, the subtle manifestations of Plurality (in the consciousness of the Arhats, &c.) and the force of Transcendental Illusion by which this is conditioned, call forth the undefiled Biotic Force. On the basis of the latter the groups of elements[5] of a non-physical nature[6] become originated. On account of this (separate spiritual existence which, though far from the sufferings of Phenomenal Life, still bears the character of uneasiness[7] accompanying every kind of origination), the perfect Absolute Bliss which is the cessation of (even) such (a separate existence) cannot be attained.

(Finally), as long as the essence of the Buddha which is the cessation of all the defiling forces, those of passions, of the Biotic Force and of (repeated) origination, is not fully realized,[8] one does not become free from the constant changes of existence which are of

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[1] Cf. Abhidharmakośa IX. [2] *jarā-maraṇa* = *rga-śi.*

[3] *prapañca* = *spros-pa.* [4] *asaṁskṛta* = *ḥdus-ma-byas.* [5] *skandha* = *phuṅ-po.*

[6] This "non-physical" existence is not to be confounded with the existence in the Immaterial Sphere (*arūpya-dhātu*).

[7] *duḥkha* = *sdug-bsṅal.*

[8] Dar. 95 a. 5—6.—through perpetual concentrated trance.

an inconceivable character. Consequently, (the Arhats, &c.) are incapable of attaining the Absolute Eternity where there is no change. Here the elementary force of Transcendental Illusion corresponds to the moral defilement [28 a. 1.], the production of the undefiled Biotic Force—to the defilement of the latter (in general), and the origination of the 3 forms of non-physical existence as well as the changes of the states of existence, a constant transformation taking place in an inconceivable manner,—to the defilement of repeated birth.

Reference to Scripture.

This theory is to be known in detail from Scripture. It is said:[1] O Lord, the existence in the 3 (worldly) Spheres is conditioned by the Egocentristic Properties and has for its cause the Biotic Force which is influenced by defilement. In the same way, O Lord, the spiritual forms of the Arhats, the Pratyekabuddhas and the Bodhisattvas who have attained the (10 Controlling) Powers arise, being conditioned by the elementary force of Transcendental Illusion and having for their cause the undefiled Biotic Force. O Lord, the elementary force of Transcendental Illusion is thus the condition for the origination of the non-physical forms of existence and for the activity of the undefiled Biotic Force.—So we have it in detail. These 3 forms of non-physical existence, peculiar to the Arhats, the Pratyekabuddhas, and the Bodhisattvas who have attained the (10 Controlling) Powers, have not the Absolute Properties of Purity, Unity, Bliss, and Eternity. Therefore, only the Cosmical Body of the Buddha represents Absolute Eternity, Absolute Bliss, Absolute Unity, and Absolute Purity.

The Motives of the 4 Absolute Properties.

36. (The Cosmical Body of the Buddha)[2] is perfectly pure, [28 b. 1.]
Being immaculate by nature and free from all the defiling forces.

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[1] In the Śrī-mālā-devī-siṁhanāda-sūtra. Kg. DKON. VI. 271 a. 3—6.
[2] Dar. 96 b. 1.

It represents the Unity (of the Cosmos), the perfect Quiescence
Of all Plurality, of the Individuals as well as their impersonal
elements.

37. Through the extirpation of even the non-physical elements
And of their causes, it is the Supreme Bliss,
And, through the intuition of the identity of Saṁsāra and Nirvāṇa,
It is eternal (being free from the limits of both).

In short, the Cosmical Body of the Buddha is known as the Absolute Purity out of 2 motives:—1) It is perfectly pure by nature, this being its general essence[1] (through all the seeming varieties of being), and 2) it has the special essence[2] of being quite pure by stripping off all the defilement of Phenomenal Life (at the time of becoming a Buddha by coalescing with the Cosmical Body).

It is to be known as the Absolute Unity likewise for two motives:—1) It is the negation of the Plurality of the Individuals, through the rejection of the extremity peculiar to the Brāhmaṇical heretics,[3] and 2) it is the negation of the Plurality of the (separate) impersonal (elements), this being a result of shunning the Hīnayānistic extremity.

Furthermore, two causes make it the Supreme Transcendental Bliss, namely 1) the extirpation of the Phenomenal Elements[4] and their causes,[5] and through this the annihilation of the continuance of the defiling forces[6] and 2) the full realization of the Extinction[7] of Phenomenal Life and thus the cessation of the (highest separate) non-physical existence.[8]

[The Unstable, Non-dialectical Nirvāṇa.][9]

(Finally) two motives make it known in its character of Absolute Eternity:—1) It neither represents a fall into the Nihilistic

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[1] *sāmānya-lakṣaṇa* = *spyiḥi-mtshan-ñid.*

[2] *viśeṣa-lakṣaṇa* = *khyad-par-gyi-mtshan-ñid.* [3] *tīrthika* = *mu-stegs-pa.*

[4] *duḥkha* = *sdug-bsṅal.* [5] *samudaya* = *kun-ḥbyuṅ.*

[6] *vāsanā-anusaṁdhi* = *bag-chags-kyi-mtshams-sbyor.*

[7] *nirodha* = *ḥgog-pa.* [8] *manomaya-kāya* = *yid-kyi-raṅ-bźin-gyi-lus.*

[9] *apratiṣṭhita-nirvāṇa* = *mi-gnas-paḥi-myaṅ-ḥdas.*

Extremity,[1] because Phenomenality must not be suppressed (as being additional to the Absolute), 2) nor can it be regarded as a fall into the (opposite) Eternalistic Extremity,[2] since Nirvāṇa (or Eternality) is not something which can be added (to Phenomenal Existence).[3]

[Reference to Scripture.]

It is said:[4]—O Lord, if we cling to the conception that all the active elements of existence[5] are evanescent [29 a. 1.], it will be a nihilistic point of view which is incorrect. If (on the other hand) Nirvāṇa is considered to be (a separate reality which is) eternal, this will be an eternalistic conception which is likewise false.—

From the standpoint of this our theory of a monistic Absolute, the Phenomenal World itself, taken in the aspect of Ultimate Reality, is to be called Nirvāṇa.[6] The reason is, that the Saint has a direct intuition of the non-dialectical Nirvāṇa.[7] Now, though this be so, still, for 2 motives, we have merely an indication of this unstable stability as a state in which the Saint is neither immediately involved in the Phenomenal Life of the living beings (because he becomes identical with the Absolute), nor remote (from the living beings, owing to his intense love.[8] What are the 2 motives?—(Answer:—) The Bodhisattva is not involved in the life of the living beings,

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[1] *uccheda-anta* = *chad-paḥi-mthaḥ.*

[2] *śāśvata-anta* = *rtag-paḥi-mthaḥ.*

[3] Cf. Abhisamayālaṁkāra V. 21. *nāpaneyam ataḥ kiṁcit prakṣeptavyaṁ na kiṁcana | draṣṭavyaṁ bhūtato bhūtaṁ bhūta-darśī vimucyate.*

[4] In the Śrī-mālā-sūtra. Kg. DKON. VI. 279 b. 6—7. The version of Kg. is slightly different.

[5] *saṁskāra* = *ḥdu-byed* in the sense of *saṁskṛta-dharma.*

[6] Cf. Conception of Buddhist Nirvāṇa, p. 205.

[7] *apratiṣṭhita-nirvāṇa.* The Saint realizes that form of Nirvāṇa which does not represent a residence, either in the Phenomenal World, or egoistic peace, since he has no dialectical thought-construction, no differentiation of both Saṁsāra and Nirvāṇa as separate entities.

[8] Cf. Abhisamayālaṁkāra I. 16. *prajñayā na bhave sthānaṃ kṛpayā na śame sthitiḥ,* and III. 16. *nā 'pare na pare tīre nāntarāle tayoḥ sthitā.*

since he rejects all the residues[1] of Phenomenal Life by his High Wisdom. On the other hand he is not remote from them, since he does not forsake them, owing to his Great Commiseration. This[2] is the means for attaining, subsequently, the Perfect Supreme Enlightenment, an essential character of which is this Unstable Stability. Through the rejection of all the residues of Phenomenal Existence by means of Highest Wisdom, the Bodhisattva helps himself. Indeed, having his thoughts directed toward Nirvāṇa, he does not abide in the Phenomenal World, as do those living beings whose intentions are not those of attaining Salvation. On the other hand, as he does not forsake the suffering living beings[3] out of Great Commiseration, he administers help to others. [29 b. 1.] For this reason his activity is founded upon the Phenomenal World, and he does not reside in Nirvāṇa in the manner of those who have only the one tendency of attaining Quiescence. Therefore, these 2 qualities (of the Bodhisattva) are spoken of as the principal foundation of Supreme Enlightenment:—

38. (The Saint) by his great wisdom rejects all selfish (worldly) inclinations,
But, being merciful and attached to the cause of the living beings, he does not attain Quiescence.
Thus, having his stand in Wisdom and Love, these means of Supreme Enlightenment,
The Saint neither resides in this world, nor does he depart to (egoistic) peace.

The Functions of the Germ of the Buddha (4).

Now, what shows the second half of verse (34) referring to the subject of the functions (of the Essence of Buddhahood) which has been taken in consideration before?—

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[1] *anuśaya* = *bag-la-ñal.*

[2] The special forms of Wisdom and Commiseration (Dar. 98 b. 4.).

[3] Cf. Abhisamayālaṁkāra V. 3. *aparityakta-sattva-artha.*

39. If the Germ of the Buddha[1] did not exist,
The aversion to the suffering (of this world) would not arise;
There would be no desire of Nirvāṇa,
And there would be no effort[2] for attaining it.

It is accordingly said:[3]—O Lord, if the Essence of the Buddha were not existing, there would be no aversion to (this) Phenomenal Existence. Accordingly, there would be no desire of Nirvāṇa, no inclination[4] (toward it), no request[5] (of it) and no efforts (made for its attainment). In short, the Essence of the Buddha, the perfectly pure Germ which has its abode even in those living beings who are definitely rooted in error, exercises its activity in two ways:—1) It arouses the aversion (to this worldly existence) through the perception of the sufferings of Phenomenal Life and the harm caused by them, and 2) it calls forth inclination, desire, request, and efforts (directed toward the attainment of) Nirvāṇa, all of which are founded upon the contemplation of the bliss of the latter and its advantages.[6] Here "inclination" has the meaning of a clearly expressed wish. [30 a. 1.] "Desire" means a direction (of the mind) toward the attainment of the aim proposed. "Request" is used in the sense of a search of the means of attaining the desired aim, and "effort" is a manifestation of the will[7] directed toward this attainment.

40. This contemplation
Of the sufferings of Phenomenal Life and the bliss of Nirvāṇa,
Of the defects (of the former) and the advantages (of the latter)
Is (conditioned) by the existence of the Germ. Therefore,
With those in whom there is no Germ,[8] this contemplation does not exist.

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[1] Dar. 99 b. 3.—The Germ of the Buddha, that is the seed perfectly pure by nature and uninfluenced by the defiling elements.

[2] *praṇidhāna* = *smon-pa*. Cf. below.

[3] In the Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 281 a. 8—b. 1.

[4] *chanda* = *ḥdun-pa*. [5] *prārthanā* = *don-du-gñer-ba*.

[6] *anuśaṁsa* = *phan-yon*. [7] *citta-abhisaṁskāra* = *sems-mṅon-par-ḥdu-byed-pa*.

[8] The absence of the Germ is to be understood in a conventional sense. Cf. below.

The individual possessed of virtuous elements[1] perceives the harm and suffering of Phenomenal Existence and the bliss and advantages of Nirvāṇa. This perception is called forth by the existence of the Germ (of the Buddha); it is not something uncaused and unconditioned. Why that?—If (the said perception) were without causes and conditions and were not brought about through the extirpation of sin, it would likewise exist with the living beings who are possessed of vain desires and cannot attain Nirvāṇa. (In reality) as long as the Germ (of a living being has not been aroused to life)[2] by means of the 4 conditions,[3] beginning with the reliance upon a saintly personage,[4] and as long as the faith in either of the 3 Vehicles has not been obtained,—(the perception in question) cannot arise.

The Annihilation of the Germ is to be understood in a Conventional Sense.

It is however said:[5]—After that the rays of the Divine Wisdom[6] of the Buddha which resembles the disc of the sun hit the bodies of even those living beings who were definitely rooted in error and administer help to them. They produce the causes of future (bliss) and cause to thrive all that is virtuous. (In the *Mahāparinirvāṇa* and other Sūtras)[7] we read: "he who is possessed of vain desires cannot attain Nirvāṇa altogether." This has been said in order to convert those who hate the Mahāyānistic Doctrine, this hatred being the cause of all the sinful inclinations, and refers only to a certain period

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[1] *śukla-dharma* = *dkar-poḥi-chos.*

[2] Sic acc. to Dar. 100 b. 6—101 a. 1.

[3] Dar. 100 b. 5—6.—The reliance upon a saintly personage (1), the accumulation of virtue (2), a favourable dwelling-place (3), sublime vows and correct appreciation (4).

[4] *satpuruṣa* = *skyes-bu-dam-pa.*

[5] In the Jñāna-āloka-alaṁkāra-sūtra. Kg. MDO. III. 285 b. 6—7.

[6] Dar. 101 a. 3. After having taken recourse to the study of the Highest Doctrine.

[7] Dar. 101 a. 6.

of time.[1] As the Germ (of the Buddha) which is perfectly pure by nature exists (in every living being), it is impossible that there could exist some (living being) who would never become purified. Indeed, the Lord, having in view the fact that all the living beings, without any difference, have the possibility of attaining perfect purification, has said:[2]—

(The elements of Phenomenal Life)
Have no beginning, but they have an end.
The Absolute Essence,[3] eternal and pure by nature,
Is (only) obscured by defilement which is beginningless;
Therefore it cannot be perceived,
Just as gold buried (in mud and dust).—

The Relations of Germ to the Factors and the Result of Purification (5).

Now let us take (the Germ of the Absolute) from the point of view of its (different) relations. We have here the following verse:—

[The Relation to the Causes of perfect Purity.]

41. (The Essence of the Buddha) is like the Great Ocean
Being the inexhaustible repository of jewels—its sublime properties;
It is (moreover) like a light, since, by its nature
It is endowed with properties indivisible (from it).

Now, what shows the first half of the verse?—

42. As it contains the sources
Of the Cosmical Body, of the Buddha's Wisdom and Commiseration,

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[1] Dar. 101 b. 3.

[2] Cf. Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 280 b. 8—281 a. 1.

[3] Tib. *chos-can* = *dharmin*. The Dar. (107 a. 3.) gives the synonym *de-bžin-ñid* = *tathatā*.

It appears as being akin to the ocean,
Since (the causes of purity to which it relates
Bear a resemblance) with a receptacle, with jewels, and with water.

The "relation" of the Germ of the Buddha is to be understood (first of all) in the sense of its relation to the causes (of perfect purity). (From such a point of view) 3 distinctive features give it a resemblance with the great ocean in 3 ways, respectively. [31 a. 1.] What are the 3 distinctive features?—They are as follows:—(The Germ of the Buddha) is connected with the cause of the perfectly pure Cosmical Body, of the factors for the attainment of the Wisdom of the Buddha, and of the causes for the manifestation of the Buddha's Mercy and Love. Now, the cause of the perfectly pure Cosmical Body we know to be the concentration upon the Faith in the Mahāyānistic Doctrine. The factors for the attainment of the Wisdom of the Buddha is the concentration upon the Climax of Wisdom and the medium of transic meditation.[1] The cause for the manifestation of the Buddha's Great Mercy and Love is the concentration upon Great Commiseration as the property of the Bodhisattva.[2]

Here the concentration upon the faith in the Mahāyānistic Doctrine has a resemblance with a receptacle,[3] since the jewels of Wisdom and transic meditation which are numberless and have no end, as well as the waters of Great Commiseration are included in it. The concentration upon Highest Wisdom and transic meditation may be compared with a wish-fulfilling gem, because they are possessed of the quality (of bringing about the desired aim) without dialectical thought-construction.[4] Finally, the concentration upon the Bodhisattva's

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[1] *samādhi-mukha* = *tiṅ-ṅe-ḥdzin-gyi-sgo.*

[2] The word *mahā-karuṇā*—Great Commiseration is, in the Tibetan, rendered in 2 ways. As a property of the Buddha it appears in the honorific form *thugs-rje-chen-po,* and as the property of the Bodhisattva it is translated in the ordinary way—*sñiṅ-rje-chen-po.* Cf. Conception of Buddhist Nirvāṇa, p. 83.

[3] *bhājana* = *snod.*

[4] Dur. 108 a. 5.—without thinking "it is necessary to bring forth such and such a result."

Great Mercy and Love bears a similarity with water, having a uniform, soft, moist character with regard to all that lives.[1] The 3 causes mentioned correspond to the 3 distinctive properties (of the Buddha).[2] The relation (of the Germ) to the causes of purification and their distinctive features,[3] is the "relation" spoken of here.

[The Relation of the Germ to the Result.]

What is shown in the second half of verse (41)?

43. (When) the state of Perfect Purity (is attained),
One is possessed of the supernatural faculties,[4]
Of the Wisdom bringing about the extirpation of defilement,
And this extirpation itself, which are indivisible.
Therefore (the Essence of the Buddha in the aspect of the result)
Suggests a resemblance with the rays, the heat, and the colour of a light.

Here the "relation" is to be understood as the relation of the Essence of the Buddha to the result (of purification). The 3 characteristic features (of this result) have resemblance respectively with the distinctive properties of a light. [31 b. 1.] What are the 3 characteristic features? Answer:— The (5) supernatural faculties, the Transcendental Wisdom bringing about the extirpation of the defiling forces,[5] and this extirpation itself. The 5 forms of supernatural perception have here a resemblance with the rays of a light, since they appear in their faculty of dispelling the darkness caused by all the impediments to the perception of the truth. The Transcendental Wisdom removing the defiling forces bears a likeness with heat, since it appears as consuming the fuel of the Biotic Force[6] and the passions. The removal of all

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[1] Cf. Meghadūta, Uttaramegha, 30.—*prāyaḥ sarvo bhavati karuṇā-vṛttir ārdrāntarātmā.*

[2] Dar. 108 a. 6.—The Cosmical Body, Highest Wisdom and Highest Commiseration.

[3] Dar. 108 b. 1.

[4] *abhijñā* = *mṅon-par-śes-pa.*

[5] *āsrava-kṣaya-jñāna* = *zag-pa-zad-paḥi-ye-śes.*

[6] *karma* = *las.*

defilement which is a metamorphose[1] (of the elements) may be compared with the colour of a light, since it is, essentially, immaculate, perfectly pure, and radiant. It is immaculate through the removal of the Obscuration of Moral Defilement,[2] it is perfectly pure through the extirpation of that of Ignorance,[3] and it is radiant, since it never has the character of being, occasionally, obscured by either (of these) 2 (obscurations). Thus, the (5) supernatural faculties uninfluenced by the defiling forces, the Wisdom extirpating all defilement, and the removal[4] (of the Obscurations)—these 7 are the properties of the individual who has finished the course of Training (on the Path)[5] and are mutually indivisible within the immaculate monistic Absolute (the metamorphose of the elements) of such an individual. The relation (of the Germ) to this indivisible Absolute in the sense of its being identical with it,—this is the relation meant in this case.

Reference to Scripture.

These examples referring to the subject of the relations (of the Germ) are to be known in detail from Scripture. It is said:— O Śāriputra, take for instance a light [32 a. 1.] or a precious stone. The properties (of the former), its rays, heat, and colour, (as well as of the latter),—its shine, colour, and form, are indivisible and inseparable. In the same way, o Śāriputra, the Cosmical Body manifested by the Buddha is possessed of the properties of the Buddha which are greater in number than the sands of the Ganges and are indivisible, and is, moreover endowed with the spiritual attributes inseparable (from it).—

The Manifestations of the Germ (6).

Next we have a verse referring to the subject of the manifestations (of the Germ of the Buddha):—

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[1] *parāvṛtti* = *yoṅs-su-ḥgyur-ba.* [2] *kleśa-āvaraṇa* = *ñon-moṅs-kyi-sgrib-pa.*

[3] *jñeya-āvaraṇa* = *śes-byaḥi-sgrib-pa.*

[4] *prahāṇa* = *spaṅs-pa.* [5] *aśaikṣa* = *mi-slob-pa.*

44. The Absolute manifests itself differently
In the worldlings,[1] the Saints, and the Supreme Buddha.
Having perceived this, (the Lord) has declared
That the Essence of Buddhahood exists in all that lives.

What is said here?

45. With the ordinary beings (the Absolute) is obscured by error,
And with those who perceive the Truth [2] it is the reverse.
As to the Buddha who has the full and perfect intuition,—
With him it is completely free from error and differentiation.[3]

In the Prajñāpāramitā and elsewhere, in connexion with the teaching about the medium of direct intuitive knowledge, the Lord has demonstrated to the Bodhisattvas the general character [4] of the Absolute Essense of all the elements, perfectly pure (by nature), as being the Germ of the Buddha. This (Absolute) is to be known as manifesting itself in 3 different ways:—in the ordinary (worldly) beings who do not perceive the Truth, in the Saints who have an intuition of the latter, and with the Buddha who has attained the culminating point of the perfectly pure introspection of the Ultimate Reality. Accordingly, it may be either obscured by error, or (partly) free from it, [32 b. 1.] or completely devoid of every kind of error and differentiation, respectively. Now, it is obscured by error with the ordinary worldlings, since the conceptions and views of the latter are totally incorrect. The reverse, that is a (partly) unerring character, is to be found with the Saints, since they have rejected these (false views). Finally, (the Absolute) completely free from all error and differentiation is the form peculiar to the Supreme Buddha, since he has completely annihilated the passions and the residues, as well as the Obscuration of Ignorance.

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[1] *pṛthagjana* = *so-soḥi-skye-bo.*

[2] The Saints (*ārya-pudgala*).

[3] *prapañca* = *spros-pa.*

[4] *sāmānya-lakṣaṇa* = *spyiḥi-mtshan-ñid.*

The different States of the Germ (7).

After that, in connexion with the subject of the manifestations (of the Germ), we have the remaining 4 subjects[1] and their varieties demonstrated. First of all we have a verse referring to the different states of the Germ corresponding to the 3 kinds of individuals just mentioned:—

46. Impure, (partly) pure and (partly) impure,
And perfectly pure—(the Absolute)
Is called (the Germ of) ordinary beings, (that of) the Bodhisattvas,
And the Perfect Supreme Buddha,[2] respectively.

What is said here?—

47. The Germ (of the Buddha) considered
From the 6 points of view beginning with (its) essence,
Is, in accordance with its 3 states,
Designated by 3 different names.

The undefiled Germ (of the Buddha) has been demonstrated by the Lord in detail, in many divisions of Scripture, having been discussed from 6 points of view,—that of its essence, the cause (of its purification), the result (of the latter), its functions, relations, and manifestations. All this, in short, refers to the 3 different states (of the Germ) which have, respectively, 3 different names, viz.:—1) in the impure [33 a. 1.] state (the Germ) is called "the fundamental element of a living being;" 2) in the state which is (partly) pure and (partly) impure, it bears the name of "the (Essence of the) Bodhisattva."[3] 3) Finally, in the state of perfect purity (the Absolute which is no more a Germ) is called "the Buddha."[4]

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[1] The different states, the all-pervading character, the inalterable, and the indivisible character (of the Germ).

[2] I.e. the Absolute is in the last case identical with the Cosmical Body of the Buddha.

[3] Lit. "bears the name of the Bodhisattva." Cf. Abhis. āloka. MS. *dharma-dhātu-svabhāvenaiva bodhisattvena . . .*

[4] *Tathāgata.* The word is here taken in the sense of *tathatām gata iti tathāgataḥ* "He who has coalesced with the Absolute."

Reference to Scripture concerning the 3 different States of the Germ.

The Lord has said:—O Śāriputra, this Cosmical Body[1] when it is concealed by the innumerable coverings of defilement, carried by the stream of Phenomenal Life, and subjected to a beginningless and endless migration through death and birth,—is called the fundamental element of a living being. O Śāriputra, when this same Cosmical Body has become averse to the suffering (experienced) in the stream of Saṁsāra, when it is free from attachment to all the objects arousing desire, firmly rooted in the 10 Transcendental Virtues, and, with the help of the analysis of innumerable elements of existence,[2] acts in order to attain Enlightenment, then it is called (the essence of) the Bodhisattva. O Śāriputra, when this very Cosmical Body is completely free from all the bonds of defilement, delivered from Phenomenal Existence,[3] devoid of all the stains of the passions, is merged in the pure, the stainless, the universally immaculate Absolute, abides in a state that is looked to by all living beings, has attained the power of the one-without-a-second perceiving everything cognizable, is free from all the Obscurations, and has the illimited power of the Supreme Lord governing all the elements of existence,—then it is called the Tathāgata, [33 b. 1.] the Arhat, the Perfect Supreme Buddha.—

The All-pervading Character of the Germ (8).

Now comes a verse referring to the Germ of the Buddha as having in its 3 different states an all-pervading character:—

48. Just as, being essentially free from (dialectical) thought-construction,
The element of space is ubiquitous,
In the same way the Immaculate Essence which is of spiritual nature, pervades all that exists.[4]

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[1] Is to be understood in the sense of "the Germ of the Absolute, the final metamorphose of which is the Cosmical Body."

[2] Lit. the 84,000 classifications (*dharma-skandha*). [3] *duḥkha*.

[4] Cf. Sūtrālaṁkāra IX. 15. *yathā 'mbaraṁ sarvagataṁ sadā matam*, &c.

What is said by this?

49. It penetrates, in its general essence,
The defective, the virtuous, and the ultimate point (of perfection),
Just as space embraces all visible forms,
The base, the intermediate, and the sublime.

The spiritual Essence of the ordinary worldlings, the saints, and Perfect Supreme Buddha, being devoid of (dialectical) thought-construction is, with regard to the 3 states (of the living beings),—that which is thoroughly defective, that characterized by virtuous properties, and that which represents the culminating point of perfection,—all-pervading, all-embracing, equal (with all), and eternally the same. It has accordingly a resemblance with space (which is the same) whether included in an earthen, brazen, or golden vessel, respectively.

Reference to Scripture concerning the All-pervading Character.

For this reason it has been said, immediately after the demonstration of the 3 different states:—Therefore, O Śāriputra, the fundamental Germ of a living being is not one separate element, and the Cosmical Body—another (quite different from it). The Germ of a living being is the Cosmical Body, and the Cosmical Body in its turn is the Germ of a living being. They are essentially identical, and only the words expressing them are different.

The Germ in its unalterable Character (9).

The Germ of the Buddha, being in its 3 different states all-pervading [34 a. 1.] is, moreover, unchangeable, (since it cannot be really influenced) neither by the defiling,[1] nor by the purifying[2] elements. The following 14 verses all refer to this subject. This (first) one is to be regarded as a summary of their contents:—

50. It is possessed of occasional defects
And of virtuous properties relating to its essence;

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[1] *sāṁkleśika = kun-nas-ñon-moṅs-pa.*

[2] *vaiyavadānika = rnam-par-byaṅ-ba.*

But in the initial[1] and in the subsequent[2] states
It remains the unalterable Absolute.

12 verses refer to (the Germ) in its impure state, and one (the 13th) to that state which is (partly) impure and (partly) pure. In both these cases (the Germ appears as) possessed of the primary[3] and the secondary[4] defiling elements, all of which are of a casual character. The 14th verse relates to (the Absolute) in the state of complete purification, when it is essentially endowed with all the properties of the Buddha, indivisible, inseparable, and greater in number than the sands of the Ganges. In the former (2) cases, as well as in the latter, the Germ of the Buddha is demonstrated as completely inalterable and as having (from this point of view) an analogy with space. Now, what (is said in) the 12 verses referring to the inalterable character (of the Germ) when it is in an impure state?

[The Germ of the Buddha cannot be affected by the defiling elements.]

51. Just as space fills everything,[5]
And, owing to its subtle (transcendental) character,[6] cannot be polluted,
In the same way this (perfectly pure Germ) has its abode
In all living beings, but remains undefiled (by their passions).

[The Germ is not affected by Origination and Destruction.]

52. Just as, in space, the worlds and all their elements
Become originated and are destroyed,
In the same way, in the Eternal[7] Substance,
The forces of Phenomenal Life appear and disappear.

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[1] In the state of an ordinary worldly being. Dar. 114 a. 2.

[2] With the Śrāvaka and the Pratyekabuddha Saint, as well as with the Bodhisattva. Ibid.

[3] *mūla-kleśa* = *rtsa-baḥi-ñon-moṅs-pa.*

[4] *upakleśa* = *ñe-baḥi-ñon-moṅs-pa.*

[5] Dar. 114 b. 6. penetrates the whole of the Receptacle-world (*bhājana-loka*).

[6] Ibid. 115 a. 1. It is subtle, since it is not accessible to the perception by the sense-organs.

[7] *asaṁskṛta* = *ḥdus-ma-byas.*

53. Just as space will never be destroyed
By the (destructive) fires (at the end of the world) [34 b. 1.],
In a like way this (Essence of the Buddha)
Is not consumed by the fires of death, of illness, and decrepitude.

54. The earth is supported by water, the water is supported by air,
And air is supported by space;
But space (in its turn) has no support,
Neither in air, nor in water, nor in the earth.

55. In a similar manner the elements of life (classified into) groups,[1] component elements,[2] and bases of cognition[3]
Have their foundation in the Biotic Force and Desire,[4]
And the latter (two) are always supported
By the naive appreciation (of existence).[5]

56. This naive, incorrect evaluation
Is supported by the Spirit that is perfectly pure;
But the true Essence of the Spirit (which is the Absolute)
Has not its support in any (of the worldly elements).

57. We know that the elements of life (classified in) groups, component elements, and bases of cognition, are similar to the earth;
We know that the Biotic Force and the defiling elements of the living beings are akin to water.

58. And the naive appreciation (of existence)
Bears a likeness with the element of air;
The Spiritual Essence[6] is like space, having no foundation and no substratum.

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[1] *skandha* = *phuṅ-po.*

[2] *dhātu* = *khams.*

[3] *āyatana* = *skye-mched.* Lit. "the sense-organs (*dbaṅ-po* = *indriya*)." Dar. 115 b. 1—2. *mig-gi-dbaṅ-po-la-sogs-paḥi skye-mched-rnams.*

[4] Ibid.—which are the cause of these elements.

[5] *ayoniśo-manasikāra* = *tshul-bźin-ma-yin-paḥi-yid-la-byed-pa.* Dar. 115 b. 2—perceiving the reality of the individual and the separate elements.

[6] Dar. 116 a. 6. The Absolute which is of spiritual nature (*sems-kyi-raṅ-bźin don-dam-paḥi-bden-pa* = *citta-svabhāva-paramārtha-satya*).

59. The wrong appreciation (of existence)
Is supported by the spiritual essence.
This naive, incorrect evaluation
Calls forth the Biotic Force and the passions.

60. From the waters of the Biotic Force and Desire
Arise the elements of life (as classified into) groups, component elements, and bases of cognition;
And just as (the element of water), which is destroyed and formed anew,
Do (the elements of life) appear and disappear again.

61. But the Spiritual Essence is like space,
Being uncaused and unconditioned;
It is devoid of the complex (of producing factors)
And knows no birth, destruction, and (temporary) stability.

62. The Spiritual Essence which is pure and radiant
Is inalterable like space
And cannot be polluted by the occasional stains
Of Desire and the other (defiling forces)
Which arise from the wrong conception (of existence).

[35 a. 1.] The Essence of the Buddha in the impure state is thus demonstrated as being the inalterable Absolute, by means of this comparison with space. This is (moreover) expressed in the following verse:—

63. It does not become produced
By the waters of the Biotic Force, of Desire and the rest,
And it cannot be consumed by the violent fires
Of death, of illness, and infirmity.

The (5) groups, the (18) component elements of an individual, and the (12) bases of cognition (may be compared with) a world (that is formed anew). They become originated on the foundation of the water of the Biotic Force and the defiling factors, which in their turn arise from the naive appreciation of existence, this appreciation

having a resemblance with the sphere of air.[1] This origination (of the elements of Phenomenal Life) does not affect the Spiritual Essence (of the Absolute), which is analogous to space. This (newly formed) world of groups, component elements, and bases of cognition has (as we have just seen) its support in the naive appreciation, in the Biotic Force and Desire, of which (the first has a resemblance) with air, and (the latter two) are akin to water. It (subsequently) becomes destroyed through death, illness, and decrepitude (which bear a likeness) with (destructive) fires. But, (just as the origination of the worldly elements does not add anything to the pure Spiritual Essence), in a like way it is not liable to destruction (through death, illness and decrepitude). It is thus shown that, in the impure state (of the living beings), all the defiling elements, those of Desire, of the Biotic Force, and Origination, which are like the Receptacle-world, appear and disappear, but that the Eternal Essence of the Buddha is, like space, not liable to origination and destruction and has a totally inalterable character.

[Reference to Scripture.]

We have this example of space enlarged upon in Scripture,[2] where it stands in connexion with (the subject of) the medium of perfect purification. This medium is, to speak otherwise, the means of (perceiving) the light of the essence of the Buddha. [35 b. 1.] (It is said):—O great Sage, the defiling forces are like darkness, and purification is light. The defiling forces are feeble in strength; the transcendental perception of the Truth,[3] on the contrary, is powerful. The defiling forces are casual, whereas the perfectly pure (Absolute) is the true fundamental Essence (of all that exists).[4] The defiling forces are imputed[5] (and essentially unreal, whereas the

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[1] *vāyu-maṇḍala* = *rluṅ-gi-dkyil-ḥkhor.*

[2] In the Gaganagañja-Sūtra. Kg. MDO. XIII. 320 a. 6—321 a. 7.

[3] *vipaśyanā* = *lhag-mthoṅ.*

[4] Dar. 118 b. 5. *raṅ-bžin-gyis-rnam-par-dag-pa-ni chos thams-cad-kyi rtsa-baḥo* —the foundation, the root of all the elements.

[5] *parikalpita* = *kun-tu-brtags-pa.*

Absolute is the true (essence of all the elements) and not a construction (of the mind). O great Sage, such is the state of things.— This great earth is supported by water, water reposes in the air, and air is supported by space. But space itself has no support. Moreover, of these 4 elements, that of space is, in comparison with the elements of earth, water, and air, the most powerful.[1] It is stable, motionless, knows no decrease, no origination, and no destruction. It is enduring by its very nature. Now, the 3 (other) elements are liable to origination and destruction; they are not stable and have no long duration. With everyone of them a constant change may be perceived. But space (on the contrary) does not undergo the slightest change.

In a similar way the (5) groups (of elements), the (18) component elements (of an individual), and the (12) bases of cognition have their foundation in the Biotic Force and Desire. These two are founded upon incorrect appreciation, and the latter has its support in the (spiritual) essence, which is perfectly pure. This essence is (by itself) pure and radiant and cannot (really) become polluted by the occasional defiling forces. [36 a. 1.]

Now, the incorrect appreciation, the Biotic Force and the defiling factors, as well as the groups, component elements, and bases of cognition are all of them originated by the complex of their causes and conditions; as soon as these causes and conditions cease to exist, (the elements of life) are all of them annihilated. On the other hand, that which represents the (Absolute, Spiritual) Essence is uncaused, unconditioned, is not a product (of both causes and conditions); it neither becomes originated, nor does it disappear. Now, the (spiritual) Essence is like the element of space. The incorrect appreciation is akin to the element of air. The Biotic Force in the passions are like the element of water, and the groups, the component elements, and the bases of cognition bear a likeness with the element of the earth. Therefore, it is said:—The foundation of

[1] In the sense of its being indestructible.

all the elements is to be cognized as follows: they are completely devoid of any real foundation, their foundation is not essential and is not stable. (At the same time) they have a foundation that is perfectly pure and are founded on the absence of a real foundation.[1] Thus, with regard to its inalterable character even in the impure state (of a living being),—the Absolute is represented as resembling space. The wrong appreciation which is founded upon (this Spiritual Essence), the Biotic Force, and the defiling factors are, as concerns their character of causes (producing Phenomenal Existence), spoken of as having a similarity with the elements of air[2] and water.[3] Finally, with reference to the character of a result[4] peculiar to the groups, the component elements, and the bases of cognition,—these are all shown in their similarity with the element of the earth.

[The Indestructible Character of the Germ.]

Now, the factors bringing about the destruction (of the Phenomenal Elements) viz. death [36 b. 1.], illness, and decrepitude, have the character of the greatest calamities, (being like destructive) fires. They have, accordingly, a resemblance with the element of fire. (This resemblance) has not yet been spoken of; it is to be demonstrated presently.

64. The 3 fires,—those of death, illness, and decrepitude,
Are known to have a resemblance with 3 (other) fires,—
That (which arises) at the end of the world,[5] the fire of hell,
And the ordinary fire, respectively.

Death, illness, and decrepitude are known to bear a likeness with fire for 3 motives respectively. (The first) completely destroys

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[1] As the elements of Phenomenal Life have no real connexion with the Absolute Essence.

[2] The wrong appreciation of existence.

[3] The Biotic Force and the defiling elements.

[4] *vipāka* = *rnam-par-smin-pa.*

[5] Dar. 119 b. 5. The fire which destroys the external world (*bhājana-loka*).

the 6 (internal) bases[1] as constituting an individual. (The second) produces the feeling of suffering in many different forms, and (the third) brings to full development[2] the forces[3] (which produce the changes in a state of existence). Now the Germ of the Buddha, even in the impure state, does not undergo any change through these 3 fires of death, illness, and decrepitude. With respect to this unchangeable character it has been said:[4]—O Lord, "Death" and "Birth"—these are but worldly names.[5] O Lord, that which we call "Death" is the annihilation of the bases of cognition. That which is called "Birth" is the fact of assuming these bases anew. As to the Essence of the Buddha, O Lord, it is not subjected to birth, death, decrepitude, and rebirth (anew). Why that? Because, O Lord, the Essence of the Buddha does not belong to the objects that are caused and conditioned.[6] It is eternal, persistent, quiescent, and indestructible.—

The Germ of the Buddha with the Saints (partly pure and partly impure).

Now, let us take the inalterable character of the Germ in the state which is partly pure and partly impure (that is as it exists in the Saint). We have here the following verse:—

65. Being delivered from birth, death, illness, and old age,[7]
The Sage[8] is not subjected to the misery of either of them; [37 a. 1.]
However, as he knows the true nature (of the Germ within him),
And is full of mercy toward the living beings,
He continues to reside (in this world in order to help them).

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1 *abhyantara-āyatana.*

2 Lit. "maturity" (*paripāka* = *yoṅs-su-smin-pa*).

3 *saṁskāra* = *ḥdu-byed.*

4 In the Śrī-mālā-sūtra. Kg. DKON. VI. 281 a. 3—6.

5 *laukika-vyavahāra* = *ḥjig-rten-gyi tha-sñad.*

6 *saṁskṛta* = *ḥdus-byas.*

7 Dar. 120 b. 2.—which are caused by the Biotic Force and the defiling factors.

8 The Mahāyānistic Saint.

What is said here?

66. The Saint has rooted out the suffering
Of death, of illness, and old age.
He is not subjected to the birth conditioned by the Biotic Force and Desire;
Therefore the sufferings of the Phenomenal World which follow (such a birth)[1]
Are not experienced by him.

In the state which is completely impure, the *causa materialis*[2] of the fires of death, illness, and old age, the fuel for these fires is the birth[3] which is preceded by the Biotic Force and the defiling elements, and by incorrect appreciation. In the state which is partly pure and partly impure we know that with the Bodhisattvas, who have attained the non-physical existence,[4] the birth conditioned by the Biotic Force and the passions is not experienced at all. Followingly, the fires of death, &c., are altogether incapable of blazing forth.[5]

67. As he has perceived the Absolute Truth,
He is delivered from birth and the other (stages of Phenomenal Life);[6]
But being full of Great Commiseration,
He appears as (being subjected to) birth, death, decrepitude, and illness.

The Bodhisattvas act in the Phenomenal World (furthering) the roots of virtue (of the living beings). They have the controlling

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[1] Sic acc. to Dar. 121 a. 2.

[2] *upādāna-kāraṇa* = *ñer-len-gyi-rgyu*.

[3] Dar. 121 b. 6. *miṅ-gzugs-kyis-bsdus-paḥi-skye-ba* = *nāma-rūpa-saṁgṛhīta-janma*—the birth (existence) included in the physical and the mental elements.

[4] *manomaya-kāya* = *yid-kyi-raṅ-bžin-gyi-lus*.

[5] Sic acc. to Dar. 122 a. 1. Lit.—"as the one (the birth conditioned by the Biotic Force and Desire) is not experienced at all, the others (the fires of death, &c.) are altogether incapable of blazing forth.

[6] Cf. Abhisamayālaṁkāra V. 21. *draṣṭavyaṁ bhūtato bhūtaṁ bhūta-darśī vimucyate*.

power over their own birth (as they can assume this or that form of existence) according to their desire. On the foundation of this their power, (the Bodhisattvas), guided by Commiseration toward all living beings, exercise their activity in the 3 Spheres of Existence. They appear as being subjected to birth, old age, illness, and death. (In reality) the elements of birth,[1] &c., are not experienced with them, since they have the (introspective) intuition of the Absolute Essence[2] in its true nature as neither appearing nor disappearing (anew).

[Reference to Scripture.]

This state of the Bodhisattvas is to be known in detail from Scripture, where it is said:[3]—What are the virtuous Desires[4] which cause them to reside in the Phenomenal World? [37 b. 1.] They are as follows:—Non-satisfaction in the search of the Accumulations of Virtue,[5] (the will of) assuming an existence in the Phenomenal World in accordance with the intention (of assisting other living beings),[6] the desire of an encounter with a Buddha,[7] the absence of an aversion (toward Phenomenal Existence) owing to the intention of bringing other living beings to complete maturity,[8] the efforts for perfectly apprehending the Highest Doctrine, the energy in acting for the sake of other living beings in every possible way, the fact of never becoming deprived of virtuous thoughts, and the non-reluctance from the practice of the Highest Virtues.[9] Such, O Sāgaramati, are the Desires connected with the roots of virtue, owing to which the Bodhisattvas act (in the Phenomenal World) without however becoming polluted by the

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[1] Dar. 122 a. 6.—as conditioned by the Biotic Force and the defiling factors.

[2] Ibid. *don-dam-paḥi-bden-pas-bsdus-paḥi-khams* = *paramārtha-satyena saṁgṛhītadhātuḥ.*

[3] Sāgaramati-paripṛcchā, Kg. MDO. XIV. 85 b. 5—86 a. 1.

[4] *dge-baḥi-rtsa-ba-daṅ-mtshuṅs-par-ldan-paḥi-ñon-moṅs-pa* = *kuśala-mūla-saṁprayukta-kleśa* (!)

[5] *puṇya-saṁbhāra* = *bsod-nams-kyi-tshogs.*

[6] Dar. 122 b. 3.

[7] *buddha-samavadhāna* = *saṅs-rgyas-daṅ-phrad-pa.*

[8] *paripācana* = *yoṅs-su-smin-pa.*

[9] *pāramitā.*

defilement of the passions.—It is said further on:[1]—(Sāgaramati asked):—O Lord, if (thou speakest of) the roots of virtue, how can their causes be called Desires? The Lord answered:—O Sāgaramati, such is the state of things.—Owing to the desires of such a nature the Bodhisattva exercised his activity in the 3 spheres of this world. Now, as the (existence in these) 3 Spheres is (as a general rule) conditioned by Desire, and as the Bodhisattvas, manifesting their skill and the power of their virtue, voluntarily assume this or that state of existence, the factors (which bring it about) are called "the Desires connected (with the roots of virtue)."—Thus the Bodhisattvas continue to abide in the 3 Spheres of this World, but their existence is not conditioned by a mind which is influenced by defilement.

The Parable of the Householder.

O Sāgaramati, let us take the following example. Suppose a rich merchant or householder [38 a. 1.] had an only son, beloved, handsome, affectionate, and having nothing displeasing in his appearance. Suppose now that this boy, having grown older, would, whilst playing, fall into a pit filled with impurities. Thereupon the child's mother and her relatives would behold the boy fallen into the impure pit. Upon seing this they would become distressed, weep and lament, but would not make an effort to enter the pit and draw the boy out. After that the father of the child would come to the place and, seing his only son fallen into the impure pit, would become resolved to draw him out in the most speedy manner. Accordingly he, without any feeling of disgust, would descend into that impure pit and rescue his only son from it.—O Sāgaramati, this example has been made in order to illustrate a special subject.—What is this subject?—The impure pit, O Sāgaramati, is a name for the 3 Spheres of Existence. The only son is a name for the living beings (in general), since the Bodhisattvas have for every living being the consideration as for an only child. The mother and the relatives,—this is a name for the

[1] Sāgaramati-paripṛcchā, Kg. MDO. XIV. 86 a. 1—b. 4.

individuals who belong to the Vehicles of the Śrāvakas and the Pratyekabuddhas. These behold the living beings fallen into the Saṁsāra, are distressed and lament, but have not the power of rescuing (the living beings). The great merchant or householder,— this is a name for the Bodhisattva. It is he who is possessed of a spirit pure, immaculate, and completely free from defilement [38 b. 1.], directly perceives the eternal Absolute Essence, and, in order to convert the living beings, by his own will assumes a continuance of births in the 3 Spheres of Existence. O Sāgaramati, such is the Great Commiseration of the Bodhisattvas that, being free from all the successions (of births), they nevertheless become born in the Phenomenal World (for the sake of others). Owing to their skill and wisdom they cannot be harmed by the defiling forces; in order to deliver other living beings from the bonds of these forces, they demonstrate the Doctrine to them.—This fragment of Scripture thus shows how the Bodhisattva who is possessed of the power of helping other living beings, voluntarily assumes this or that form of existence (in the Phenomenal World) being at the same time free from all defilement owing to his wisdom and skill. It accordingly demonstrates the state (of the Essence of Buddhahood) which is partly pure [1] and partly impure.[2]

Now, the Bodhisattva, having come to the correct intuition of the Germ of the Buddha as being neither born nor conditioned, finally attains (the full realization) of this Absolute Essence (within him). A detailed exposition of this subject is to be found in Scripture. It is said (in the *Sāgaramati-paripṛcchā*):[3]—O Sāgaramatī, perceive thou, with the separate elements, the absence of any real essence of their own,[4] the absence of a creator, the absence of (a real individual who is) their owner, of a real living being (constituted by them), of an individual soul,[5] [39 a. 1.] of the personality[6] (as an independent

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[1] Dar. 123 b. 5.—through the absence of the defiling elements.

[2] Ibid.—through the fact of being born in the Phenomenal World.

[3] Kg. MDO. XIV. 85 a. 2—b. 5.

[4] Dar. 124 a. 3.—The separate unreality of the elements (*dharma-nairātmya*).

[5] *jīva* = *srog*. [6] *pudgala* = *gaṅ-zag*.

whole), and of the Ego. Indeed, do not think of them and do not interprete them volubly. O Sāgaramatī, the aversion toward the separate elements, whatever they might be, will never arise in the Bodhisattva who is full of faith in the inalterable essence (of the Unique Absolute). He will become possessed of the pure transcendental perception, that not one (of the separate elements) can be (really) favourable or harmful. Thus, he will perfectly cognize the true essence of the elements and will not cast off the armour of Great Commiseration. O Sāgaramati, take thou for instance a stone of lapis lazuli of immeasurable value, finely polished, perfectly pure and completely free from every stain. Suppose it were thrown in a mire where it would remain for many thousands of years. Then, after these thousands of years would have passed away, it would be extracted from the mire, and purified, being well-washed, wiped and polished. Through all this it would not lose its essence of a precious stone. In a similar manner, O Sāgaramati, the Bodhisattva cognizes the spirit of the living beings as perfectly pure and radiant by nature, and at the same time perceives that it is obscured by the defiling forces which are of an occasional character. He thinks as follows:—These defiling forces do not affect the essence of the Spirit which is pure and radiant. They are only occasional and a product of incorrect imputation.[1] [39 b. 1.] I have the power of demonstrating the Doctrine in order to pacify the defiling forces of the living beings. Having once thought so, he never becomes depressed (whilst accomplishing his task), and is possessed of the intention of going into the world of living beings repeatedly. He has moreover the following thoughts:—These defiling forces have no efficiency and power. These defiling forces have no strength, they are feeble, and there is nothing real and true about them. They are produced by incorrect imputation and, being examined and appreciated correctly, cannot excite anger (on account of their unreality). I, myself, have no relation to them; therefore I can investigate them accurately. There exists no contact, no real connex-

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[1] *parikalpanā = kun-tu-rtog-pa.*

ion with the defiling elements. Now, if I had some relation to the Desires, how could I teach the Doctrine in order that the living beings who are fettered by the bonds of Desire could cast them off. In reality I have no connexion with the Desires; therefore, in order to deliver the living beings from their bonds, I shall teach the Doctrine to them. But, in order to convert the living beings, I must become possessed of those Desires which, though they are connected with the roots of virtue, still produce a relation to the Phenomenal World. Here "Phenomenal World, Saṁsāra" is to be understood (metaphorically) [40 a. 1.] in the sense of the non-physical existence[1] in the Unaffected Plane,[2] of which there are 3 forms corresponding to the 3 spheres of this world. It is Phenomenal Existence inasmuch as it is induced[3] by the pure roots of virtue. At the same time, as it is not conditioned by the Biotic Force influenced by defiling agencies and by Desire, it represents Nirvāṇa. In regard of this it has been said:[4]—O Lord, for this reason there is a conditioned and unconditioned Saṁsāra and a conditioned and unconditioned Nirvāṇa. —Now, as we thus have a manifestation of the Spirit of a mixed nature, both conditioned and unconditioned,—this state is called partly pure and partly impure. This state is, in its principal features, characterized as the manifestation of the character of the Bodhisattva. Indeed, through the concentration upon Highest Wisdom[5] free from impediments and the contemplation of Highest Mercy and Love, (the Bodhisattva) gets close to (the attainment of) the supernatural faculty of extirpating the defiling elements.[6] But, in order to save the Germs of all the living beings, he does not realize this last result[7] (i.e. he does not pass away into egoistic Nirvāṇa).

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[1] *manomaya-kāya* = *yid-kyi-raṅ-bźin-gyi-lus.*

[2] *anāsrava-dhātu* = *zag-med-kyi-dbyiṅs.*

[3] *abhisaṁskṛta* = *mṅon-par-ḥdus-byas-pa.*

[4] In the Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 277 b. 4—5.

[5] *prajñā-pāramitā.*

[6] *āsrava-kṣaya-jñāna* = *zag-pa-zad-paḥi-ye-śes.*

[7] Cf. Abhisamayālaṁkāra IV. 28. *phalāsākṣātkriyātmakam* (*kāritram*).

With reference to the Transcendental Wisdom extirpating defilement, it has been said, in connexion with the parable of the man,[1] as follows:—O noble youth, in the same way the Bodhisattva, having manifested his great efforts, his great energy, and his firm altruistic intentions,[2] attains the 5 supernatural faculties.[3] Through concentrated trance and supernatural perception his mind becomes purified [40 b. 1.], and he gets close to the full extirpation of defilement. In order to save all living beings he makes his Creative Effort full of Great Commiseration,[4] and purifies the Wisdom through which all defilement is annihilated. Having then purified his mind again, he causes the Transcendental Wisdom which is free from all attachment to arise, this whilst abiding on the 6th Stage.[5] Owing to (the said Wisdom) he draws near to the extirpation of defilement. Thus on the Stage of the Bodhisattva called Abhimukhī, he attains the power of making manifest the annihilation of the passions. This shows (the Bodhisattva and his Germ) in the state which is perfectly pure. (On the other hand) he who has assumed such a character is desirous to save the living beings who are on the wrong way, owing to his Great Commiseration, (as he thinks):—I must bring others to that true knowledge which I have attained myself.—He has thus no taste for the bliss of (egoistic) peace and looks to the living beings that abide in the Phenomenal World. The latter is made sublime by him as a means (of saving others). Being directed toward Nirvāṇa, he, in order to bring to accomplishment the factors for the attainment of Supreme Enlightenment, descends from the worlds of trance,[6] and again, voluntarily, assumes an existence in the world of Carnal Desire.[7] As he is desirous of acting for the sake

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[1] Cf. Appendix. [2] *dṛḍha-adhyāśaya = lhag-paḥi-bsam-pa-brtan-pa.*

[3] *abhijñā = mṅon-par-śes-pa* (= *mṅon-śes*).

[4] Cf. Abhis. āloka. MS. 17 a. 11—12. *śūnyatā-karuṇā-garbhaṁ bodhicittaṁ praṇidhi-prasthāna-svabhāvaṁ dvividham utpādya.*

[5] *abhimukhī = mṅon-du-gyur-pa.* The name of the 6th Stage refers, as we clearly see, to the fact of the Bodhisattva's being close to the extirpation of defilement.

[6] Dar. 126 b. 3. [7] *kāma-dhātu = ḥdod-khams.*

of living beings as speedily as possible, he becomes born in many varieties of forms, including that of animals, and thus shows himself in the state of an ordinary worldly being. This his faculty alludes to the character (of the Bodhisattva) which is not perfectly pure (inasmuch as he continues to exist in the Phenomenal World).

The partly pure and partly impure State of the Bodhisattva as compared with the ordinary being and the Buddha.

Another meaning of verse (65 is shown in the following verses):—

66. The son of the Buddha[1] directly perceives
This immutable Absolute Essence;
Nevertheless, he is to be seen [41 a. 1.]
As one of those obscured by ignorance,
Subjected to birth and the like;
This is really wonderful!

67. He has attained the position of a Saint,[2]
And nevertheless appears in the state of a worldly being,
Manifesting thus, for all that lives
The help of a friend and Highest Commiseration.[3]

68. He has drawn far from all that is worldly,
And nevertheless he does not leave the world;
For the sake of the world he acts in the world,
Unaffected by the world's impurity.

69. Just as a lotus flower growing in the water
Is not rendered impure by the latter,
In the same way he, though abiding in the world,
Is not influenced by the worldly elements.

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[1] *jinātmaja* = *rgyal-sras.*

[2] Dar. 127 b. 1.— completely delivered from the sufferings of birth, death, &c.

[3] Cf. Abhisamayālaṁkāra IV. 27. *hitaṁ sukhaṁ ca trāṇaṁ ca śaraṇaṁ layanaṁ nṛṇām | parāyaṇaṁ ca dvīpaṁ ca pariṇāyakasaṁjñakam (kāritram).*

70. His Wisdom pursuing the welfare (of others),
Constantly blazes up like a flame;
At the same time he is always merged
In the quiescent trance and mystic absorption.

71. Being completely free from all constructive thought,
And of effort,—owing to his previous vows,
He does not use any exertion,
In bringing the living beings to maturity.

72. By teaching, by (various) apparitions,
By (demonstrating such and such) acts and means,—
Who, how, and by what means is to be converted,—
All this (the Bodhisattva) perfectly knows.

73. In such a way, among the living beings,
Who, (in their number), are infinite like space,
The Sage, constantly, withouth effort and hindrance,
Exercises his activity for the sake of all that lives.

74. This character of the Bodhisattva
Bears a similarity with (the activity of) the Buddhas in this world,
Which they undertake after the attainment (of Enlightenment)
In order to bring deliverance to all living beings.

75. Though this be so, still the Buddha and the Bodhisattva
Differ from each other (in the greatness of their acts)
Like the great Earth and a grain of sand,
Or like the ocean and (a pool of water)
Left in a foot-print of a bull.

Of these 10 verses taken respectively, 9 refer to the sublime Desires of the Bodhisattva after the attainment of the Stage of Joy[1] [41 b. 1.], and the 10th,—to the state of perfect purity peculiar to the Bodhisattva on the Stage of the Clouds of the Truth.[2] In short the 4 kinds of the Bodhisattvas on the 10 Stages, in the state which is partly pure and partly impure, are demonstrated in these verses.

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[1] *pramuditā = rab-tu-dgaḥ-ba.* [2] *dharma-meghā = chos-kyi-sprin.*

The 4 kinds of the Bodhisattvas are:—1) He who has made the first Creative Effort (as a Saint),[1] 2) he who exercises the activity of a Saint, 3) he who has attained the Irretrievable State,[2] and 4) he who is separated (from Buddhahood) only by one birth.[3] The first and the second verse (66 and 67) show the perfectly pure nature of the properties of the Bodhisattva who makes the first Creative Effort (of a Saint) on the Stage of Joy, as he has (for the first time) the intuition of the Transcendental Absolute Essence which had not been perceived by him before from the outset. The third and fourth verses (68 and 69) show the same with regard to the Bodhisattva who exercises the activity (of a Saint) beginning with the Immaculate Stage[4] and up to the Motionless,[5] as he acts without being affected (by the defiling elements). The fifth verse (70) demonstrates the perfectly pure character of the properties of the Bodhisattva who has attained the Irretrievable State, as he, abiding on the Motionless Stage, is constantly merged in trance in order to attain Supreme Enlightenment. The sixth, the seventh and the eighth verses (71, 72 and 73) show the perfectly pure character of the properties of the Bodhisattva when he, abiding on the Stage called the Clouds of the Truth, has reached the uttermost limits of skill in fulfilling his own aim and that of others, and is separated from the attainment of the Stage of the Buddha and the Perfect Supreme Enlightenment only by one birth. [42 a. 1.] Finally, the ninth and the tenth verses (74 and 75) make known the similarity of the properties of the Bodhisattva who has fully attained his own aim and that of others, with those of the Buddha, and the difference between them.

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[1] The so-called Absolute Creative Effort on the Path of Illumination (*darśana-mārga*), not to be confounded with the Initial Creative Effort at the beginning of the Path.

[2] *avaivartika* or *avinivartanīya* = *phyir-mi-ldog-pa.*

[3] *eka-jāti-pratibaddha* = *skye-ba-gcig-gis-thogs-pa.*

[4] *vimalā* = *dri-ma-med-pa.*

[5] *acalā* = *mi-gyo-ba.*

The Absolute in the State of Perfect Purification.

Now we shall take in consideration the unalterable character of the Absolute in the state of complete purification. We have here the following verse:—

76. (The Cosmical Body of the Buddha is eternal),[1]
Being the unalterable Ultimate Essence of Existence possessed of imperishable properties,
The refuge of living beings, infinite and extending beyond all limits,
Always unique and free from (dialectical) thought-construction,
Of undestructible nature, and not produced (by causes).

What is said here?

77. It is not born, nor does it die,
It knows neither harm nor decrepitude,
As it is enduring and stable,
Quiescent and undestructible.

78. Being eternal, it is not subjected
Even to the origination peculiar to the non-physical body.[2]
It knows no death, since it is stable,
And does not migrate in an inconceivable way.

79. Being quiescent, it is unharmed
By the fever of the subtle defiling forces,
And, indestructible, it is not liable to decrepitude
Through the undefiled active forces of life.

If we take the Essence of Buddhahood as it is on the Stage of the Buddha, immaculate, perfectly pure and radiant, from the standpoint of its beginning, (we shall find that) it does not become originated anew, not even in the manner of the non-physical body (of the Arhat, &c.),[3] because it is eternal. [42 b. 1.] As regards the end, we see that it is not liable even to the inconceivable change

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[1] Sic acc. to Dar. 130 b. 2.

[2] *manomaya-kāya* = *yid-kyi-raṅ-bžin-gyi-lus.* [3] Cf. below.

of the states of existence i.e. the form of death (of the non-physical body), owing to its stability. Being taken in the aspect of both beginning and end, it proves to be unaffected by the agency of the force of Transcendental Illusion,[1] since it is perfectly quiescent. It is not, moreover, subjected to that decrepitude which is the result, the product of the undefiled Biotic Force. Indeed, it cannot be affected by anything harmful, owing to its indestructible nature.

80. Here two words and the following two
(Are explained) by two and again two, respectively,
Making known, in regard of the Absolute Essence,
The meaning of "Eternal" and the rest.

The words "Eternal," "Stable," "Quiescent," and "Indestructible" (are all of them epithets) of the immutable Essence of the Absolute. The subject designated by each of these words, is, respectively, explained by 2 and again 2 sentences which, taken separately, are to be known from Scripture.

81. It is possessed of properties which never take an end,—
This is the meaning of "the Eternal, Inalterable Essence,"
It is like the Supreme Limit of existence,—
Such is the sense of "a stable, essential refuge."

82. It is by nature devoid of (dialectical) construction,—
This shows the meaning of "the undialectical quiescent Absolute,"
Its properties are real, inartificial,—
By this the meaning of "indestructible" (is explained).[2]

It is accordingly said:—O Śāriputra, being possessed of properties which never take an end, this inalterable Cosmical Body is eternal.—O Śāriputra, being similar with the Supreme Limit of existence, this Cosmical Body, a firm persistent refuge, bears the character of stability.—O Śāriputra, owing to the absence of dialectical opposition, this non-dialectical Cosmical Body is perfectly quiescent.—

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[1] *avidyā-vāsanā* = *ma-rig-paḥi-bag-chags.*

[2] Sic acc. to Dar. 132 b. 4.

O Śāriputra, [43 a. 1.] being possessed of a true unartificial essence, this Cosmical Body is imperishable and indestructible.—

The Essence of Buddhahood in its indivisible Character.

The Essence of the Buddha which represents the culminating point of purity has, in this state of perfect purification, an indivisible nature. With reference to the latter we have the following verse:—

83. It is the Cosmical Body,[1] it is the (Buddha),—one with the Absolute[2]
It is the Highest Truth and point of saintliness,[3] and it is Nirvāṇa,
Just as the sun and its rays, so are its properties, indivisible;
Therefore there is no Nirvāṇa apart from Buddhahood.[4]

Now, what is shown in the first half of this verse?

84. In short, the Immaculate Absolute Essence,
Taken from 4 different points of view,
Is to be known by 4 synonyms,—
That of the Cosmical Body and the rest.[5]

In short, the undefiled Absolute, the Essence of the Buddha, being considered from 4 points of view, is designated by 4 synonyms. What are these 4 points?—

85. (It is the Cosmical Body, since)
The properties of the Buddha are indivisible (manifesting themselves in all that exists).[6]

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[1] Dar. 133 a. 5. The Cosmical Body which is completely pure from the outset.

[2] *tathāgata*. Cf. below.

[3] *ārya-satya* = *ḥphags-paḥi-bden-pa*. Dar. 133 a. 6.—The Truth of Extinction (of Phenomenal Existence) representing the Absolute Truth (*paramārtha-satya* = *don-dam-bden-pa*).

[4] This is a very pregnant expression of the idea of the Unique Vehicle (*ekayāna*) and the Unique Nirvāṇa.

[5] The Buddha, the Highest Absolute Truth, and Nirvāṇa.

[6] Dar. 124 a. 2—3. Being the characteristic property of the stream of elements of a living being, the (Absolute as the) Germ is at the same time indivisible (from the Universal Whole).

(It is the Buddha)—
Because the Germ has developped in him into the Absolute.[1]
(It is the Highest Truth), being neither error nor illusion,
(And it is Nirvāṇa), being by nature quiescent from the outset.

With regard to the indivisible properties of the Buddha it has been said:[2]—O Lord, the Essence of the Buddha never becomes devoid of the properties of the Buddha which are indivisible, inexhaustible, inconceivable, and greater in number than the sands of the Ganges.—With reference to the Germ as being in an inconceivable manner derived from the Absolute[3] (and as becoming finally developed into the latter) it is said:—This (Germ) derived from the Absolute, beginningless and transferred from one existence to another,[4] [43 b. 1.] is as if it were a special property of the 6 (internal) bases of cognition.—As concerns the true, undeluding character (of the Cosmical Body) we have:[5]—The Absolute Truth is the real (not-seeming) Nirvāṇa. How that?—Because this Germ of Buddhahood is eternal owing to its perfectly quiescent nature.—With respect to this perfect Quiescence, (Scripture) says:[6]—The Tathāgata, the Arhat, the Perfect Supreme Buddha is, from the outset, merged in Nirvāṇa. He neither becomes originated anew, nor does he disappear.—In correspondence with these 4 points we have respectively 4 synonymous appellations (for the Essence of the Buddha), viz. the Cosmical Body, the Buddha, the Absolute Truth, and Nirvāṇa. It is accordingly said:[7]—1) O Śāriputra, the Essence of the Buddha is a name for the Cosmical Body,—

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[1] *tathatām prāptam.* Cf. below.

[2] Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 278 b. 5—6.

[3] Cf. Abhis. āloka. MS. 59 a. 3—5. *idaṁ prakṛtisthaṁ gotram anādi-kāla-āyāta-dharmatā-pratilabdham.*

[4] *paraṁparayā = brgyud-nas.*

[5] A similar passage is to be found in the Śrī-mālā-sūtra. Kg. DKON. VI. 279 a. 6—7.

[6] Jñāna-āloka-alaṁkāra-sutra. Kg. MDO. III. 283 a. 3.

[7] Cf. above.

2)[1] O Lord, it is impossible that the Buddha should be one entity and the Cosmical Body—another. The Cosmical Body, O Lord, is no other but the Buddha.

3)[2] O Lord, the Extinction of Phenomenal Existence is represented as the Cosmical Body of the Buddha endowed with all his properties.

4)[3] O Lord, "the Essence of Nirvāṇa" is a name for the Cosmical Body of the Buddha. [44 a. 1.]

Now, what is said in the second half of verse (83)?

86. The Perfect Supreme Enlightenment,
And the rejection of all defilement with its residues,—
The Buddha and his Nirvāṇa
Are one in the aspect of the Absolute.

The 4 synonymous appellations of the undefiled Absolute are all comprised in the one meaning of the Essence of the Buddha. For this reason, as they have all of them one sense, that which is called Buddhahood on account of the Perfect Supreme Enlightenment with regard to all the elements of existence in all their aspects from the standpoint of the unique Absolute, and that which is called Nirvāṇa owing to the removal of all defilement and its residues[4] which takes place simultaneously with the complete Enlightenment, these 2 are, within the Immaculate Plane, indivisible, inseparable, and identical. So are they to be viewed.

87. The properties complete, innumerable,
Inconceivable and immaculate,
All of which are of an indivisible character, represent Salvation,
And this Salvation is (no other but) the Buddha.

It has been said, with regard to the Nirvāṇa of the Arhats and the Pratyekabuddhas:[5] O Lord, that which is called Nirvāṇa

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[1] Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 274 b. 6—7.

[2] Cf. above. [3] Ibid. 274 b. 5—6.

[4] Cf. Abhis.āloka. MS. 100 b. 4 *nirvānty asmin sarva-vikalpā iti nirvāṇaṁ tathatā.*

[5] Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 269 b. 2—3.

(of the Hīnayānists) is a means used by the Buddhas. Just as if amidst a wilderness a town were produced by magic (as a resting-place) for travellers tired of a long journey, such is this means used by the Supreme Buddha, the High Lord governing the elements. It prevents a relapse (into Phenomenal Existence). [44 b.] O Lord, the Tathāgatas, the Arhats, the Perfect Supreme Buddhas have attained the (true) Nirvāṇa. Therefore they are possessed of all the complete, the immeasurable, the inconceivable and the perfectly pure properties.— So we have the 4 characteristics of the properties demonstrated. And:—through the attainment of Nirvāṇa which is of a unique indivisible character, one becomes a Buddha. Accordingly, as the Buddha and Nirvāṇa are possessed of properties which are indivisible from each other, there can be no attainment of Nirvāṇa whatever apart from Buddhahood.—

The Parable of the Painters.

Now the absolute character of the properties of the Buddha is due to the full realization, within the Immaculate Absolute, of the Highest Essence of all relative entities.[1] This is illustrated by the example of the painters:—

88. Suppose there were some painters,
Skilful (in painting) various (parts of the body),
And each of them, knowing his own special member,
Would not be able (to paint) the rest.

89. (Suppose then) a mighty king would bid to them—
On this (cloth) ye all must draw my portrait,—
And hand the cloth to them with this commandment.

[1] *rnam-pa-thams-cad-kyi-mchog-dan-ldan-pahi-ston-pa-ñid* = *sarva-ākāra-vara-upeta-śūnyatā*. Acc. to Dar. 135 b. 5—6. it is the Transcendental Wisdom perceiving the universal Relativity and the Absolute forming the background of this Wisdom. It is moreover said (Ibid. 136 b. 1—2) that it represents 1) the true Essence of the Buddha (*buddha-dharmatā*) which is attained on the foundation of the Accumulations of Virtue and Wisdom (*puṇya-jñāna-saṁbhāra*), 2) the Transcendental Wisdom of the Buddha constantly merged in the Absolute and 3) the Transcendental Intuition of the Bodhisattva, whilst abiding on the Path.

And (the painters), having heard (his word),
Would start their work of painting.

90. (Suppose again), of these (painters) engaged in the work,
One should go abroad and, owing to his absence,
Their number being incomplete, the portrait
Could not be accomplished in all its parts. [45 a. 1.]

91. The painters who are meant here
Are Charity, Morals, Patience, and the rest,[1]
And that which is the highest point of excellence,
The essence of all relative entities,—this is the picture.

Now, of (the 6 virtues)—Charity and the rest, each appears in an endless variety of forms in correspondence with the objects of the Buddha's activity, which are infinite. It is therefore to be regarded as illimited. (If we take the properties of the Buddha) from the point of view of number and power, they prove to be inconceivable. As they remove the residues[2] of envy[3] and the other negative counterparts[4] (of the 6 virtues), they represent the highest point of Purity.

Through the contemplation of the Highest Essence of all relative entities, the (steadfastness in regard of the) teaching about the non-origination (of the elements)[5] is attained. On account of this, on the Stage of the Bodhisattva called the Motionless,[6] (one is possessed of the direct knowledge of the Path which is free from (dialectical) construction[7] and from all defilement, and manifests itself uninterruptedly by its own force. On the basis of this knowledge, the complement of the Buddha's properties within the pale of the Immaculate Absolute is attained. On the Stage of the Bodhisattva called That of Perfect

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[1] The 6 Transcendental Virtues (*pāramitā*).

vāsanā = *bag-chags.*

[3] *mātsarya* = *ser-sna.*

[4] *vipakṣa* = *mi-mthun-phyogs.*

[5] *anutpattika-dharma-kṣānti* = *mi-skye-baḥi-chos-la-bzod-pa.*

[6] *acalā* = *mi-gyo-ba.*

[7] *nirvikalpaka* = *rnam-par-mi-rtog-pa.*

Wisdom,[1] by means of innumerable hundreds and thousands of forms of transic meditation and magic formulas,[2] one (becomes endowed with) the knowledge for assuming all the illimited properties of the Buddha. On the foundation of this kind of knowledge, the Bodhisattva realizes the limitless character of the said properties. On the Stage of the Bodhisattva called the Clouds of the Truth,[3] basing upon the knowledge revealing the secret characteristics of all the Buddhas, (the Bodhisattva) realizes the inconceivable character of the properties, [45 b. 1.] Thereafter, in order to attain the Stage of a Buddha, he takes recourse to the knowledge through which one becomes completely delivered from the Obscurations of Moral Defilement[4] and of Ignorance[5] with their residues, and through this attains the Highest Point of Purity. The Arhats and the Pratyekabuddhas do not possess the intuition of these 4 spiritual foundations of the (highest) stages (of perfection). Therefore they are far from attaining the 4 kinds of properties and the unique indivisible essence of Nirvāṇa.

92. The Analytic Wisdom, the Highest knowledge and the Deliverance (from passion)
Are (respectively) clear, radiant, pure, and indivisible.
Therefore they are similar to the light,
The rays, and the disc of the sun.

The Analytic Wisdom, the Highest Knowledge, and the Deliverance (from all defilement), through which the 4 kinds of properties are attained, and which all characterize the unique indivisible essence of Nirvāṇa, appear as having a resemblance with the sun in 3 and in 1 aspect, respectively, there being altogether 4 points of resemblance. The Transcendental Wisdom free from all dialectical constructions[6]

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[1] *sādhumatī = legs-paḥi-blo-gros.*

[2] *dhāraṇī = gzuṅs.* Cf. Sutrālaṁkāra XII. 23 and comment. *samādhi-mukhatā dhāraṇī-mukhatā ca.*

[3] *dharma-meghā = chos-kyi-sprin.*

[4] *kleśa-āvaraṇa = ñon-moṅs-kyi-sgrib-pa (= ñon-sgrib).*

[5] *jñeya-āvaraṇa = śes-byaḥi-sgrib-pa (= śes-sgrib).*

[6] *nirvikalpaka = rnam-par-mi-rtog-pa.*

appears as removing the darkness (that hides) the true absolute essence of everything cognizable; it has accordingly a resemblance with the light of the sun. The Divine Knowledge of all the objects of cognition which is attained subsequently[1] penetrates into all the objects cognizable in all their forms; it is thus akin to the net of (the sun's) rays which is spread (over everything perceptible). The deliverance of the Spiritual Essence which is the foundation of both these (kinds of Wisdom), being completely immaculate and brilliant, [46 a. 1.] bears a likeness with the perfectly pure disc of the sun. All these properties constitute the indivisible essence of the Absolute, therefore they resemble (the light, the rays, and the disc of the sun) in their indivisible character.

93. Therefore, without the attainment of Buddhahood,
The (ultimate)[2] Nirvāṇa cannot be reached,
Just as it is impossible to see the sun
Separated from its light and rays.

The Germ (of the Buddha), the Essence which exists without beginning and is possessed of (the sources of) all the virtuous properties, contains the essence of all the indivisible attributes of the Buddha. Therefore, without the attainment of (the state of) the Buddha who is possessed of the Divine Transcendental Intuition free from attachment and impediments, it is not possible to realize the full intuition of Nirvāṇa, the essence of which is the deliverance from all the Obscurations, just as it is impossible to see the sun without perceiving its rays and light. For this very reason it has been said:[3]—O Lord, the intuition of the (real, the ultimate) Nirvāṇa does not relate neither

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[1] *pṛṣṭha-labdha* = *rjes-su-thob-pa.* The Wisdom of a Saint abiding on the Path is of 2 kinds:—1) The Wisdom at the time of intense concentration (*samāhita-jñāna* = *mñam-bźag-ye-śes*) having for its object the unique Absolute and 2) the Wisdom that is acquired subsequently, after the termination of the trance (*pṛṣṭha-labdha* = *rjes-thob*), and is directed upon the objects of the Empirical World.

[2] Dar. 139 b. 3. *mya-ṅan-las-ḥdas-pa-mthar-thug-pa.*

[3] Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 272 b. 1—3.

to the base elements (of the Phenomenal World), nor to the perfection[1] (of Hīnayānistic Nirvāṇa).[2] O Lord, the intuition of the final Nirvāṇa is the attainment of the properties identical with the Highest Wisdom (of the Buddha). The (true) Nirvāṇa is (moreover the attainment of) the properties which are one with Divine Knowledge, with Deliverance and the intuition of the latter.[3] Therefore, O Lord, (as all these properties are indivisible), the Essence of Nirvāṇa is spoken of as unique and of one taste,[4] that is the taste [46 b. 1.] of Wisdom and Salvation.—

The 9 Examples illustrating the Essence of Buddhahood in the living beings.

94. In such a way, the Essence of the Lord
Is characterized from 10 points of view.[5]
Now, this essence, as concealed by the coverings of defilement,
Is made known by the following examples.—

Thus, in order to make known the Eternal Absolute Essence, identical with the Ultimate Point of Existence, this Germ of the Buddha has been characterized from 10 points of view. Now we shall take into consideration "the coverings of defilement" which, existing without beginning, are essentially unconnected (with the pure Spiritual Essence),[6] and the Absolute Essence which likewise has no beginning, but is perfectly pure and connected (with the spirit of every living being). Here, in accordance with the (*Tathāgata-garbha*)-*sūtra*, we have the Essence of the Buddha, as it is concealed by the innumerable coverings of defilement, illustrated by 9 examples. What are these nine?

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[1] *praṇīta* = *gya-nom-pa.*

[2] Sic. acc. to Dar. 140 a. 2.

[3] *vimukti-jñāna-darśana* = *rnam-par-grol-baḥi-ye-śes-mthoṅ-ba.*

[4] *eka-rasa* = *ro-gcig-pa.*

[5] Cf. above.

[6] Dar. 140 b. 1—2. *sems-kyi-raṅ-bźin-la-ma-źugs-par-ma-ḥbrel-paḥi* . . .

94. Like the Buddha in an ugly lotus flower,
Like honey (concealed by) a swarm of bees,
Like a kernel of a fruit in the bark, and like gold buried in impurities,
Like a treasure in the ground, and like a sprout hidden in a small seed,
Like the image of the Lord covered by a tattered garment,

95. Like the Chieftain of men[1] in the womb of a miserable woman,
And like a precious statue covered by dust,
In such a way does this Germ abide
In the living beings obscured by the occasional stains.

96. These stains are like a lotus,[2] like bees,[3]
Like the bark,[4] like impurities,[5] and like the ground,[6]
Like a seed,[7] like a tattered garment[8],
Like a woman tormented by violent pain,[9] and like dust.[10]
The Immaculate Germ has a resemblance
With the Buddha,[11] with honey,[12] with the kernel of a fruit,[13]

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[1] The Universal Monarch (*cakravarti-rājā*).

[2] The example illustrating Desire (*rāga* = *ḥdod-chags*). Dar. 141 a. 4—6.

[3] The example illustrating Hatred (*dveṣa* = *źe-sdaṅ*). Ibid. 141 a. 6.

[4] The example illustrating Infatuation (*moha* = *gti-mug*). Ibid.

[5] The example illustrating the 3 Sources of Evil in a developed state. Ibid. 141 b. 1.

[6] The example illustrating the Force of Transc. Illusion (*avidyā-vāsanā* = *ma-rig-paḥi-bag-chags*). Ibid. 141 b. 2.

[7] The example illustrating the Obscurations extirpated by Intuition (*dṛṣṭi-heya*). Ibid.

[8] The example illustrating the Obscurations extirpated by Concentration (*bhāvanā-heya*).

[9] The example illustrating the Obscurations on the 1st seven Stages of the Bodhisattva.

[10] The example illustrating the Obscurations on the 3 last Stages.

[11] As the source of the Cosmical Body. Dar. 141 b. 5.

[12] The Word of the Buddha demonstrating the Absolute Truth. Ibid. 141 b. 6.

[13] The Word demonstrating the Empirical Reality. Ibid.

With gold,[1] with a treasure,[2] with the Nyagrodha tree,[3] and a precious image,[4]
With the Highest Lord of the Universe,[5] and with a golden statue.[6] [47 a. 1.]

I. The defiling forces are like the petals of an ugly lotus flower, and the Germ has a resemblance with the Buddha himself.[7]

97. Suppose, in a lotus flower of ugly form,
The Buddha, shining with a thousand marks of beauty, were abiding,
And a man possessed of immaculate divine sight[8] would perceive him
And draw him out from the petals of the water-born lotus;

98. In the same way the Lord perceives with his sight of a Buddha[9]
His own essence even in those that abide in the lowest of hells,[10]
And, endowed with the uttermost Commiseration, free from impediments,
Delivers the living beings from the Obscurations.

99. Just as a person possessed of divine sight
Sees in an ugly lotus flower with folded leaves
The Buddha who abides in its interior,
And rends asunder the petals (in order to release him),
In the same way the Lord perceives the Essence of the Supreme Buddha
Existing in all that lives, but obscured by lust, hatred and other coverings of defilement,
And, full of mercy, vanquishes these Obscurations.

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[1] The Absolute in its inalterable nature. Ibid. 142 a. 1.

[2] The Germ as the fundamental element of a living being as existing by itself (*prakṛtistha-gotra* = *raṅ-bźin-gnas-rigs*). Ibid. 142 a. 1—2.

[3] The Germ as becoming developed (*samudānīta-gotra*). Ibid.

[4] The Cosmical Body. [5] The Body of Bliss. [6] The Apparitional Body.

[7] Tathāgata-garbha-sūtra. Kg. MDO. XXII. 248 a. 3—249 a. 6.

[8] *divya-cakṣuḥ* = *lhaḥi-mig*. [9] *buddha-cakṣuḥ* = *saṅs-rgyas-kyi-spyan*.

[10] *avīci* = *mnar-med*.

II. The defiling forces are like bees, and the Essence of the Buddha is like honey.[1]

100. Suppose some honey were encircled by a swarm of bees,
And a skilful person, desirous to obtain this honey,
Would perceive it and, by using clever means,
Would separate the honey from the swarm.

101. Similarly, the Greatest of Sages with his vision of Omniscience,
Sees this fundamental Essence, resembling honey,
And brings about the complete removal
Of the Obscurations that are like the bees.

102. A man who is desirous of obtaining honey
Hidden by thousands and millions of bees,
Removes the latter and disposes of the honey as he wishes.
[47 b. 1.] The undefiled Spirit that exists in the living beings is like the honey,
The defiling forces are like the bees,
And the Lord who is skilful in vanquishing them
Is like the man (that obtains the honey).

III. The defiling forces are like the husk of a fruit, and the Germ of the Buddha is like the kernel contained within.[2]

103. The kernel of a fruit covered by a husk
Cannot be enjoyed by any man. Therefore
They who are desirous of eating it and the like
Extract it from the husk (that hides it).

104. In a similar way the (Essence of the) Buddha
Exists in the living beings, mingled with defilement,
And as long as it is not free from the contact with the stains of the passions,
It cannot perform the acts of the Buddha in the 3 Spheres.

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[1] Tathāgata-garbha-sūtra. Kg. MDO. XXII. 249 a. 6—250 a. 2.

[2] Ibid. 250 a. 2—b. 2.

105. The kernel of a grain of rice, of buckwheat or barley, unextracted from its husk and covered with bristles
And not duly prepared, cannot become sweat food enjoyed by man.
Similar is the Body of the Lord of the elements,
Existing in the living beings and undelivered from the coverings of defilement,
It does not grant to the living beings affected by the passions
The delightful flavour of the Truth.

IV. The defiling forces are like a place filled with impurities, and the Germ of the Buddha has a resemblance with gold.[1]

106. Suppose that the gold belonging to a certain man
Were, at the time of his departure, cast into a place filled with impurities.
Being of an indestructible nature, this gold
Would remain there for many hundreds of years.

107. Then a god possessed of pure divine vision
Would see it there and say to men:—
The gold which is to be found here, this highest of precious things,
I shall purify and return to it its precious form. [48 a. 1.]

108. In a like way the Lord perceives the true virtues of the living beings
Sunk amidst the passions that are like impurities,
And, in order to wash off this dirt of Desire,
Lets the rain of the Highest Doctrine descend on all that lives.

109. Just as a god, seeing gold falling into a pit of impurities,
Would zealously show it to men in its beautiful nature in order to gladden them,
In a like way the Lord sees in the living beings

[1] Tathāgata-garbha-sūtra. Kg. MDO. XXII. 250 b. 2—251 a. 3.

The jewel of the Supreme Buddha fallen amidst the great impurities of the passions,
And shows the Doctrine in order to purify it.

V. The defiling forces are like the depths of the earth, and the Germ of the Buddha is like a treasure of jewels.[1]

110. Suppose in a poor man's house, deep under the ground,
An inexhaustible treasure were concealed.
The man would know nothing about it,
And the treasure itself could not say to him
That it is to be found here in this place.

111. Similar to this is the treasure contained in the Spirit,
The Immaculate Essence which neither diminishes nor increases;
The living beings that know nothing about it
Constantly experience manifold suffering that is like poverty.

112. As a treasure of jewels concealed in a poor man's house
Does not make it known to that man,—
I, the treasure am here,—and the man does not know about it,—
Such is the treasure of the Highest Truth abiding in the dwelling-place of the Spirit,
And the living beings possessed of it are like beggars;
In order to secure for them this treasure
The Sage makes his apparition in this world.

VI. The defiling forces are the rind of a seed, and the Essence of the Buddha is like the germ contained within.[2] [48 b. 1.]

113. The germ of a seed, contained in the fruit
Of the Mango-tree and the like, is of an imperishable nature,
And through cultivation of the ground, water and other (agencies),
Gradually attains the form of a lordly tree.

114. In a like way the Sublime Absolute Essence
Is concealed under the coverings of the fruit

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[1] Tathāgata-garbha-sūtra. Kg. MDO. XXII. 251 a. 3—252 a. 1.

[2] Ibid. Kg. MDO. XXII. 252 a. 1—252 b. 3.

Of a living being's ignorance and the like,
(But) on the foundation of this and that form of virtue,
It gradually assumes the character of the King of Sages.

115. Conditioned by water, the light of the sun,
By air, soil, time, and space,
From the rind of the Mango's and Palmyra's fruit
There springs forth a tree;
Like that the Germ of the seed of the Buddha,
Concealed in the peal of the fruit of a living being's passions,
Can thrive when the Highest Truth is revealed by this and that condition.

VII. The defiling forces are like a tattered garment, and the Germ of the Buddha is like a precious image.[1]

116. Suppose the image of the Lord made of precious jewels
Were covered by a tattered foul-smelling garment,
And a god travelling that way would see it
And, in order to free it (from that covering),
Would explain the meaning of its abiding on the path
To the people that are met with there.

117. In a like way the Buddha perceives his own Essence
As it exists even in animals,
Covered by the various forms of defilement which are beginningless,
And, in order to release it, shows the means (of deliverance).

118. As the precious image of the Buddha covered by a foul-smelling garment
Is seen by a god with divine vision who shows it to men in order to release it,
In the same way the Lord perceives, even in the beasts,
The Germ covered by the tattered garment of defilement

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[1] Tathāgata-garbha-sūtra. 252 b. 3—253 b. 1.

And abiding on the path of worldly existence,—
And expounds his Doctrine in order to deliver it.

VIII. [49 a. 1.] The defiling forces are like a pregnant woman, and the Germ of the Buddha is like a Universal Monarch abiding in an embryonal state.[1]

119. Suppose a woman of miserable appearance and helpless
Were abiding in a place without shelter and protection,
And, bearing in her womb the glory of royalty,
Would not know that the Lord (who could protect her) were in her own body.

120. The birth in this world is like the house without shelter,
And the impure living beings are like that pregnant woman;
The Immaculate Germ through which one is protected
Is like (the king) abiding in the womb.

121. As a woman of ugly appearance, covered with a foul-smelling garment
Experiences the greatest suffering in a place without shelter,
Though the Lord of the Earth abides in her own womb;
In a like way the living beings whose spirit is helpless,
Though the protection exists within themselves,
Abide amidst sufferings, their minds being troubled by the passions.

IX. The defiling forces are like a covering of mud and dust, and the Germ of the Buddha is like a golden statue.[2]

122. Suppose a great statue of melted gold from within,
And from without covered by mud and dust that hides (the gold),
Were seen by some, who, knowing its nature,
Would remove the outward cover in order to purify the gold within;

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[1] Tathāgata-garbha-sūtra. Kg. MDO. XXII. 253 b. 1—254 a. 5.

[2] Ibid. 254 a. 5—255 a. 4.

123. In a like way the Buddha perceives
That the Essence[1] is pure and radiant and that the stains,
Are only occasional (and not real),
And leads (the living beings) to Supreme Enlightenment
Which purifies from all the Obscurations
The living beings resembling jewel-mines.

124. Just as a statue wrought of pure, shining gold and covered by earth [49 b. 1.]
Is seen by one who, knowing its true nature, removes the earth,—
In the same way the Omniscient perceives
The quiescent Spirit which is like gold,
And, by teaching the Doctrine, produces a cisel
Through which he removes all the Obscurations.
The meaning of all these examples is in short as follows:—

125. Within a lotus, amidst a swarm of bees,
Within the husk of a fruit, impurities, and the ground,
Within a seed, within a tattered garment,
The womb of a woman, and the covering of earth, respectively,

126. Like the Buddha, like honey, like the kernel of a fruit,
Like gold, like a treasure, and like a tree,
Like a precious image, like the sovereign
Of the Universe, and like a golden statue,—

127. The Immaculate Essence of the Spirit in the living beings
Is unaffected by the coverings of defilement;
As such it exists eternally,
Being spoken of as having no beginning.

In short, these examples given in the *Tathāgata-garbha-sūtra* illustrate the fact that all the defiling forces are accidental in every living being containing the element of Buddhahood which is the beginningless spiritual element. They are also an indication that all the purifying forces are innate and inseparable from the beginningless

[1] Of the living beings. Dar. 148 a. 2.

spiritual element. Therefore it is said:—Owing to the Desires, &c., the living beings are affected by defilement, and, owing to the undefiled Essence of the Spirit, they become purified.—

The Varieties of the Defiling Elements illustrated by the 9 Examples.

128. Passion, hatred, infatuation,
Their outburst in a violent form,
The force of Transcendental Illusion,[1]
The defilement that is extirpated by intuition,[2]
And that removed by transic meditation,[3]
[50 a. 1.] The stains relating to the impure,[4]
And to the pure[5] Stages (of the Bodhisattva).

129. These 9 forms (of defilement) are illustrated
By the example of the petals of the lotus and the rest;
But all the coverings of defilement
In their variety extend beyond millions and millions.

In short 9 forms of defilement are, with regard to the element of Buddhahood, perfectly pure by nature, of an accidental character. They are thus like the coverings of the lotus with respect to the form of the Buddha (contained within) and the like. Now, what are these 9 forms? Answer: 1) The defilement consisting in the dormant residue[6] of Passion, 2) the defilement which has its essence in the dormant residue of Hatred, 3) the defilement which represents the dormant residue of Infatuation, 4) the violent outburst of all the three, 5) the defilement contained in the Force of Transcendental Illusion, 6) the defilement that is to be extirpated by means of

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[1] *vāsanā* = *bag-chags* stands here for *avidyā-vāsanā* (Dar. 145 a. 5).

[2] *dṛṣṭi-heya* = *mthoṅ-spaṅ.*

[3] *bhāvanā-heya* = *sgom-spaṅ*; lit. — that which is to be removed on the Paths of Illumination and Concentrated Trance.

[4] The first 7 Stages beginning with *pramuditā* and ending with *dūraṅgamā.*

[5] The 3 last Stages — *acalā, sādhumatī,* and *dharma-meghā.*

[6] *anuśaya* = *bag-la-ñal.*

direct intuition, 7) that which is to be removed by concentrated trance, 8) the defiling elements peculiar to the impure, and 9) those relating to the pure Stages (of the Bodhisattva). Now, first of all we have the defilement which is contained in the stream of elements of one who is free from worldly passion. It is the cause of the forces[1] producing a motionless state of existence in the Ethereal[2] and the Immaterial[3] Spheres, and is to be extirpated by means of Transcendental Knowledge.[4] This defilement represents the dormant residues of Passion, Hatred and Infatuation. Then we have the defiling forces which exist in the living beings that indulge in passion and the like. They are the cause of virtuous and sinful deeds, &c., produce an existence only in the world of Carnal Desire,[5] [50 b. 1.] and are to be overcome by the Contemplation of Impurity[6] (of the objects of Desire, &c.). These represent a violent outburst of Passion, Hatred and Infatuation. Next come the defiling elements which are to be found with the Arhat. These are the cause for the manifestation of the undefiled Biotic Force,[7] produce the non-physical existence[8] (of the Arhat), and are to be removed by the Transcendental Wisdom, the Supreme Enlightenment of the Buddha. The said defiling elements are those which are included in the Force of Transcendental Illusion.

The individuals that undergo training (on the Path)[9] are of 2 kinds, viz. the ordinary beings[10] and the Saints.[11] Now, the defilement which exists in the stream of elements[12] of an ordinary being abiding on the Path and which is to be suppressed by the

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[1] *saṁskāra = ḥdu-byed.*

[2] *rūpa-dhātu = gzugs-khams.*

[3] *ārūpya-dhātu = gzugs-med-khams.*

[4] *lokottara-jñāna = ḥjig-rten-las-ḥdas-paḥi-ye-śes.*

[5] *kāma-dhātu = ḥdod-khams.*

[6] *aśubha-bhāvanā = mi-sdug-paḥi-sgom-pa.*

[7] *anāsrava-karma = zag-pa-med-paḥi-las.*

[8] *manomaya-kāya = yid-kyi-raṅ-bźin-gyi-lus.*

[9] *śaikṣa = slob-pa.* [10] *pṛthagjana = so-soḥi-skye-bo.*

[11] *ārya = ḥphags-pa.* [12] *saṁtāna = rgyud.*

first intuitive Transcendental Perception of the Truth is said to be "extinct through the intuition of the Truth." (The defiling forces) which exist in the saintly individual on the Path and are to be extirpated through transic meditation over the perceived Transcendental Truth are said to be "removed by means of Concentrated Meditation."

(Thereafter we have) that defilement which is to be found with the Bodhisattva who has not attained the uttermost limits of perfection. It consists of the hostile elements[1] on the first 7 Stages of (the Bodhisattva's) intuition, and is to be suppressed by the transic meditation on the 3 (last) Stages, beginning with the eighth. We call this "the defilement relating to the impure Stages." (Finally, there are the Obscurations) that exist with the Bodhisattva who *has* attained the uttermost limits of perfection. These are the impediments to the Transcendental Intuition on the 3 last Stages beginning with the eighth, and are to be removed by means of the transic meditation called "the Diamond-cutter."[2] We call these defiling forces "those relating to the pure Stages."

130. These 9 forms of defilement, Passion and the rest, [51 a. 1.]
Being taken in short, respectively,
Are illustrated by 9 examples,—
That of the coverings of a lotus and the rest.

It is said that the Essence of the Buddha is concealed under the coverings of defilement of which there are innumerable millions. To speak in detail (these innumerable defiling elements) which are classified into 84,000 groups, are as infinite as the knowledge of the Buddha (which cognizes them).

131. The ordinary beings, the Arhats,
Those undergoing training, and the Sages[3]
Are rendered impure by four, by one, by two,
And again two forms of these defiling forces (respectively).

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[1] *vipakṣa* = *mi-mthun-phyogs.*

[2] *vajropamā-samādhi* = *rdo-rje-lta-buḥi-tiṅ-ṅe-ḥdzin.*

[3] The Bodhisattvas.

The Lord has declared:—All the living beings are endowed with the Essence of the Buddha.—Here the living beings, in short, are presented in four varieties, viz. the ordinary beings, the Arhats, the individuals undergoing training (on the Path), and the Bodhisattvas (on the 10 Stages). These, taken respectively, are spoken of as rendered impure by four, by one, by two, and again two forms of defilement, owing to which they cannot become for ever merged in the immaculate Absolute Essence.[1]

The Concordance between the Examples illustrating the Obscurations and the Points expressed by them.

Now, what do we know to be the points of resemblance between the 9 forms of defilement and the petals of the lotus, &c. Likewise, what similarity is there between the Element of Buddhahood and the form of the Buddha (abiding in the lotus) and the other (examples illustrating it)?

132. The water-born lotus flower
At the first appearance causes delight,
But later on (when it withers) it no more excites joy,
Similar to it is the delight of sensual passion.

133. Just as the bees, [51 b. 1.]
Being disturbed, sting painfully,
In a like way hatred, being aroused,
Produces suffering of the heart.

134. As the kernel of a fruit and the like
Is concealed by the outward peal,
In a like way the perception of the Truth which is essential
Is hindered by the covering of ignorance.

135. Just as impurities are something repulsive,
In a like way with those that are possessed of desire,
The outburst of their passions, being the cause
For giving way to the desires, is abhorrent like impurities.

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[1] *anāsrava-dhātu* = *zag-pa-med-paḥi-dbyiṅs*. Sic. acc. to Dar. 154 a. 5—6.

136. As riches, being hidden in the ground,
Are not known of and cannot be obtained,
Similarly, in the living beings, the self-sprung (essence)
Is obscured by the elementary force of illusion.

137. As a sprout and the like, growing gradually,
Rend asunder the peal of the seed,
In the same way, the perception of the Truth
Removes all those forms of defilement
That are to be extirpated by direct intuition.

138. The Obscurations which are to be removed
By the Wisdom on the Path of Concentrated Trance
Of those who, acting on the Path of a Saint,
Have done away with the views of a real personality,—
Are shown as resembling a tattered garment.

139. The stains relating to the first 7 Stages
Are like the impurities in the interior of a womb,
And the non-dialectical wisdom[1] resembles the mature form
Delivered from the coverings of the womb.

140. The stains connected with the last 3 Stages
Are known as being like the covering of muddy ground.
They are to be suppressed by the concentrated trance
Called " the diamond-cutter " which is of most sublime nature.

141. Thus the 9 forms of defilement, passion and the rest
Have a resemblance with a lotus flower and the other forms.
And the Essence of the Buddha, which of is threefold nature,[2]
Bears a similarity with the Buddha, &c.

If we take into consideration the Essence of the Buddha, the perfectly pure spiritual element in its threefold nature [52 a. 1.], we

[1] *nirvikalpaka-jñāna*. Dar. 155 a. 6. The Wisdom of him who has attained the 8th Stage.

[2] As the source of the Cosmical Body, as the Absolute, and as the element of Buddhahood in a living being. Kār. 27.

shall find a resemblance with the 9 examples mentioned, the form of the Buddha and the rest. Now, what is the threefold nature?

142. Its nature is that of the Cosmical Body,
Of the Absolute, and the lineage[1] of the Buddha;
These are to be known by three,
By one, and by five examples (respectively).

The (first) 3 examples, those of the form of the Buddha, honey, and the kernel of a grain, make known the element of Buddhahood in its nature of (being identical with) the Cosmical Body. Then one example, that of gold, illustrates the nature of the (inalterable) Absolute. Finally, the (last) 5 examples, those of the treasure, the tree, the precious image, the universal monarch, and the golden statue, show (the Essence of the Buddha) in its character of the source from which the 3 Bodies of the Buddha take their origin.

Now, of what nature is the Cosmical Body?

143. The Cosmical Body is to be known in 2 aspects:—
It is the Absolute perfectly immaculate,
And its natural outflow, the Word[2]
Which speaks of the profound (Highest Truth)[3]
And (of the elements of the Empirical World) in their variety.[4]

The Cosmical Body of the Buddha appears in 2 forms. It is (first of all) the perfectly pure Absolute accessible only to the non-dialectical[5] intuition. As such it is to be known in its character of the Absolute Truth revealed to the Buddhas by introspection. The cause bringing about the attainment of it is (the Word which is) the

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[1] *gotra* = *rigs.*

[2] Dar. 156 a. 6.—The Word which is the natural outflow (*niṣyanda-phala* = *rgyu-mthun-paḥi-ḥbras-bu*) of the direct introspection of the Absolute by the Buddha.

[3] Ibid. The discourses of direct meaning (*nītārtha* = *ṅes-don*) demonstrating the profound Absolute Truth.

[4] Ibid. The discourses of conventional meaning (*neyārtha* = *draṅ-don*) demonstrating in a variety of forms the Empirical Reality, the individual, and the component elements.

[5] *nirvikalpaka* = *rnam-par-mi-rtog-pa.*

natural outflow of (the intuition of) this very Absolute. (This Word) instructs the living beings in accordance with the character of (every) convert taken separately. Such do we know to be (the Cosmical Body) in the aspect of the Doctrine, the Teaching (of the Buddha).[1]

Now, this Teaching is of 2 kinds inasmuch as there is a difference in the exposition of the Truth, viz. the subtle, and the extensive. There are the following (varieties):—[52 b. 1.] 1) The Code of the Bodhisattvas[2] which teaches the profound Doctrine referring to the Absolute Truth, and 2) the exposition of various teachings in many different forms (of style), as the Aphorisms,[3] the Sing-song,[4] the Prophecies,[5] the Verses,[6] the Solemn Utterances,[7] the Introductions,[8] &c.

144. (The Cosmical Body) is of unworldly nature,
And in this world there is absolutely nothing
With which it can be compared.
Therefore it can be shown only in its similarity
With the (corporeal form of) the Buddha himself.

145. The Teaching of the profound and subtle Doctrine
Is like honey that has only one taste,[9]
And the other, Empirical, Teachings, in their various forms,
Are like the interior (of different grains)
Covered by various kinds of peel.

Thus, these 3 examples,—of the form of the Buddha, of honey, and the interior (of a grain), refer to the Cosmical Body of the Buddha as it pervades all the living beings without exception, since it is said:—All the sentient beings are possessed of the Essence of the Buddha.—Indeed, among the categories of living beings, there exists absolutely none standing apart from the Cosmical Body

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[1] *deśanā-dharma* = *bstan-paḥi-chos.*

[2] *bodhisattva-piṭaka* = *byaṅ-chub-sems-dpaḥi-sde-snod,* i. e. the Mahāyānistic Doctrine as a whole.

[3] *sūtra* = *mdo-sde.*

[4] *geya* = *dbyaṅs-kyis-bsñad-pa.*

[5] *vyākaraṇa* = *luṅ-du-bstan-pa.*

[6] *gāthā* = *tshigs-su-bcad-pa.*

[7] *udāna* = *ched-du-brjod-pa.*

[8] *nidāna* = *gleṅ-gži.*

[9] *eka-rasa* = *ro-gcig-pa.*

of the Buddha, (not pervaded by it). (This Cosmical Body) has accordingly a resemblance with space that fills up all physical forms.[1] It is said:[2]—

As space is considered to be always all-embracing,
In a like way it[3] is held to be all-pervading for ever and anon.
Just as space fills up all visible forms,
Similarly it pervades all the multitudes of living beings.

146. Being by nature inalterable,
Sublime, and perfectly pure, [53 a. 1.]
This Absolute is spoken of
As having a resemblance with gold.

That which represents the spiritual element is, notwithstanding, its contact with innumerable forms of defilement and the miseries (of Phenomenal Existence), perfectly pure and radiant by nature. Therefore it cannot be spoken of as being alterable and, for this very reason, since it is unchangeable like fine gold, it is called the Absolute,[4] the true Essence (of existence). This (Absolute) exists without any difference even in all those living beings who are possessed of the factors for becoming definitely rooted in error. But, (every time) when it attains the full purification from all the accidental defiling forces, (he in whom this has taken place) is called "the Buddha."[5] Therefore, with regard to the indivisible character of the Absolute, we have the comparison with gold which illustrates the fact that the Absolute Essence of the Buddha is (at the same time) the fundamental element of the living beings. Having in view this unique, perfectly pure Absolute Essence which is of spiritual nature, the Lord has said:[6]—O Mañjuśrī, the Buddha has a direct knowledge of the root, the foundation of all the ego-centristic

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[1] Dar. 157 b. 1. Like space in the interior of a vessel, &c.
[2] Sūtrālaṁkāra IX. 15. *yathāmbaraṁ sarvagataṁ sadā matam*, &c.
[3] The Essence of the Buddha. [4] *tathatā* = *de-bźin-ñid.* [5] *tathāgata.*
[6] In the Jñāna-āloka-alaṁkāra-sūtra. Kg. MDO. III. 297 a. 5—6.

properties.[1] Through this (knowledge) he protects (the living beings) from egoistic views. As the true Unique Essence has become perfectly pure (in him), he cognizes the perfectly pure essence of the living beings (identical with his own). That which represents the pure Unique Essence and that which is the pure element of Buddhahood in the living beings are the same thing; they cannot be separated from each other. It is moreover said:[2]—

The Absolute, though unique with all,
Is, every time that it becomes purified, [53 b. 1.]
No other but Buddhahood; therefore
All the living beings are endowed with the element of the Buddha.

147. Being like a treasure and like (the germ of) a tree in a seed,
The source (of Buddhahood) is known to be of 2 kinds,—
The Fundamental[3] that exists without beginning,
And that which undergoes the highest process of development.[4]

148. From these 2 forms of the source of Buddhahood
The 3 Bodies of the Buddha take their origin,
From the first arises the first of the Bodies,[5]
And from the second,—the latter two.

149. The Body of Absolute Existence[6]
Is like a beautiful, precious image,
Since, by nature, it is not wrought (by human hands)
And is the treasury of all the virtuous properties.

150. The Body of Supreme Bliss[7] is like a universal monarch,
Being endowed with the sovereignty over the Grand Doctrine,[8]

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[1] *upādāna* = *ñe-bar-len-pa.*

[2] Sutrālaṁkāra IX. 37. *sarveṣām aviśiṣṭā'pi tathatā śuddhim āgatā | tathāgatatvaṁ tasmāc ca tadgarbhāḥ sarvadehinaḥ.*

[3] *prakṛtistha-gotra* = *raṅ-bźin-gnas-rigs.*

[4] *samudānīta-gotra* = *yaṅ-dag-par-blaṅs-paḥi-rigs.*

[5] The Cosmical Body. [6] *svabhāva-kāya* = *ṅo-bo-ñid-sku.*

[7] *saṁbhoga-kāya* = *loṅs-sku.*

[8] Cf. Abhisamayālaṁkāra VIII.12.—*sāṁbhogiko mataḥ kāyo mahāyānopabhogataḥ.*

And the Apparitional Form[1] is like a golden statue,
As it has the nature of being an image.

Therefore, these 5 remaining examples,—of a treasure, a tree, a precious image, the universal monarch, and the golden statue, refer to the source that gives rise to the 3 Bodies of the Buddha, as it exists (in all living beings). They illustrate the fact that (from this point of view likewise) the element of Buddhahood is the fundamental element of all the living beings.[2] Now, Buddhahood manifests itself in the 3 Bodies of the Buddha. Therefore, the source of Buddhahood in its 2 forms is the cause for the attainment (of these 3 Bodies). The word *dhātu* (element or essence) has here accordingly the special meaning of "a cause." It is accordingly said:—In every living being there exists the Essence of the Buddha as the element owing to which (the properties of the Buddha) are attained, but the living beings do not know about it. We have it, moreover, as follows:[3]—

The Essence that has no beginning
Is the foundation of all the elements,
Owing to its existence, all the Phenomenal Life,
And Nirvāṇa, likewise, is made manifest [54 a. 1.]

Now, how is it that there is no beginning?—It has been said and ascertained:—An initial limit is not to be perceived (with the Absolute Essence). This "Essence" is spoken of as follows:[4]—O Lord, that which is the Essence of the Buddha is likewise the Essence of all the supermundane and perfectly pure elements.—As concerns "the foundation of all the elements" it is said:[5]—O Lord, for this reason the Essence of the Buddha is the foundation, the support, and the

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[1] *nirmāṇa-kāya* = *sprul-sku.*

[2] Dar. 160 a. 2—3.—The word *dhātu* has the sense of a cause, the essence, and an element. The *dhātu* of Buddhahood is to be understood in the sense of a cause.

[3] Dar. 160 a. 6. Chos-mṅon-paḥi-mdo-las—in the Abhidharma-sūtra.

[4] In the Śrī-mālā-sūtra. Kg. DKON. VI. 281 b. 6—8.

[5] Ibid. 281 a. 6—8.

substratum of the immutable[1] elements which are united (in one motionless whole), indivisible, and inseparable. (At the same time), O Lord, this very Essence of the Buddha is the foundation, the substratum, and the support of the elements that are produced by causes and conditions,[2] which are disunited (in their plurality), are differentiated and separated from each other. "All the Phenomenal Life" is spoken of as follows:[3]—O Lord, as the Essence of the Buddha exists, one can conventionally call it "The Phenomenal World."—"And Nirvāṇa is made manifest."—Here we have:[4]—O Lord, if the Essence of the Buddha did not exist, there would be no aversion to Phenomenal Existence, and there would be no desire, no effort, and no will of attaining Nirvāṇa.

This Essence of the Buddha is great and extensive like the Cosmical Body, and is by its very nature identical with the Buddha [54 b. 1.]. It has the character of the fundamental element which invariably exists in all the living beings, and is to be viewed in such an aspect, its measure being its own essential nature (i.e. the Absolute). It is said:[5]—O noble youth, such is the true essence of the elements.—May the Buddhas appear in this world, or may they not,[6] all the living beings are possessed of the Essence of Buddhahood.—That which represents the true essence of the elements acts here as the argument, the mode of proof, and the means (of cognition), since such is the state of things and there is no other. In every case, for the accurate investigation of the spiritual element and a correct knowledge about it, the Absolute Essence must be resorted to, and represents a logical foundation. This Essence itself is not accessible to discursive thought and to investigation. It can only be the object of faith.

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[1] *asaṁskṛta* = *ḥdus-ma-byas.*

[2] *saṁskṛta* = *ḥdus-byas.*

[3] In the Śrī-mālā-sūtra. Kg. DKON. VI. 281 a. 1—2.

[4] Ibid. 281 a. 8—b. 1.

[5] Tathāgata-garbha-sūtra. Kg. MDO. XX. 248 b. 6.

[6] *utpāde vā tathāgatānām anutpāde vā.*

151. The Absolute Essence of the Buddhas
Can be cognized only by faith.
The blazing disk of the sun
Cannot be seen by those who have no eyes.

In short, four kinds of individuals are characterized as not being possessed of the faculty of vision perceiving the Essence of the Buddha. Who are these four?—The ordinary worldly beings, the Śrāvakas, the Pratyekabuddhas, and the Bodhisattvas who have recently entered the Vehicle. It is accordingly said:[1]—O Lord, this Essence of the Buddha is not accessible to those who have fallen into the error of maintaining the existence of real individuals, to those who have a false conception (of the Absolute Truth), and those whose mind deviates from the principle of Relativity[2] [55 a. 1.].—Here "those who are fallen into the error of maintaining the existence of real individuals" are the ordinary worldly beings. Indeed, the latter admit that the elements influenced by defilement,[3] the (5) groups and the rest, constitute a real Ego and belong to it. They thus cling to the conception of "Ego" and "Mine", and, owing to this conception, cannot have any faith in the immaculate Absolute Essence which represents a negation of the principle of separate individuality. Therefore, they cannot cognize the Essence of the Buddha which is accessible only to the Omniscient. "Those who indulge in a misconception (of the Absolute Truth)" are the Śrāvakas and the Pratyekabuddhas. How that?—Answer:—These (the Hīnayānists), instead of repeatedly meditating upon the idea of Eternity with regard to the Essence of the Buddha which must be contemplated as eternal, indulge in the contemplation of the evanescence (of the separate elements). Further on, instead of repeatedly meditating upon the idea of bliss with respect to the Essence of the Buddha which is the Supreme Bliss, they find pleasure in concentrating

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[1] In the Śrī-mālā-sūtra. Kg. DKON. VI. 281 b. 5—6.

[2] *śūnyatā* = *stoṅ-pa-ñid*. Cf. below.

[3] *sāsrava* = *zag-bcas*.

their mind upon the idea of the suffering (of Phenomenal Life). Being far from the concentration upon the idea of the Unity (of the Universe),—the Essence of the Buddha having to be contemplated as this Unity,—they take delight in meditating upon the idea of the absence of a unity, (the impersonality) of the elements. And, averse to the concentration upon the idea of Absolute Purity with regard to the Essence of the Buddha which is to be contemplated as such [55 b. 1.], they find satisfaction in fixing their mind upon the impurity (of the Phenomenal World).

Reference to the Mahāparinirvāṇa-sūtra.

Thus, in such a form, we have it stated that the Essence which is characterized as the Absolute Eternity, Bliss, Unity, and Purity, is not accessible to any of the Śrāvakas and Pratyekabuddhas, since they find pleasure in (venturing on) the Path that is not favourable to the attainment of the Cosmical Body. This fact, that (the Absolute) cannot be the object of those who indulge in false views and cling to the conception of Evanescence, Suffering, Impersonality, and Impurity,—is discussed in detail in the *Mahāparinirvāṇa-sūtra*[1] where the Lord makes it clear by the comparison with a stone of lapis lazuli in a pond. The passage runs as follows:—O brethren, suppose, in the hot season, the people, having washed and tied up their garments, begin to play in the water with their ornaments and objects of pastime. Suppose then, someone would cast into the water a valuable stone of lapis lazuli, and then, in order to get that stone, they all would leave their ornaments and begin to search for it. They would consider the pebbles and the gravel in the pond to be precious stones, seize them and draw them out, thinking:—I have got a precious stone.—Having thus extracted (the pebbles) they would look at them on the bank of the pond and become convinced that they are not precious stones. (The mistake would be caused) by the water of the pond, which, owing to the efficiency of the real stone would appear as

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[1] Tib. Yoṅs-su-mya-ṅan-las-ḥdas-pa-chen-poḥi-mdo.

similar to it in its shine and colour. Therefore, the person thinking: Oh, this is a precious stone,—when it is really only the water (that is so coloured), will be possessed of the idea of the quality (of the stone transferred to the water). Thereafter one who is experienced [56 a. 1.] and attentive would really get hold of the stone. O brethren, in a similar manner, ye who are ignorant of the true essence of the elements, which is like a precious jewel, maintain that all things are evanescent, that there is only suffering, and that everything is impersonal and impure. Ye all meditate upon (this idea) and, contemplating it repeatedly, many times, fix (your mind upon it). In reality, all this is of no use. Therefore, O brethren, ye must become experienced (in order that these ideas) should not become for you like the pebbles and the gravel of that pond. O brethren, with those elements which ye maintain to be all of them evanescent, suffering, impersonal, and impure, and repeatedly contemplate as such, there exists (an essence which represents) Eternity, Bliss, Purity, and Unity.—Such is in detail the passage referring to the true Supreme Essence of the elements and showing the incorrectness (of clinging to the conception of evanescence, &c.), as we have it in Scripture.

The true Conception of Relativity and Non-substantiality.

Now, "the individuals whose mind deviates from the true principle of Relativity" are the Bodhisattvas who have recently entered the Vehicle and who are deprived of (the cognition of) the Essence of the Buddha in the aspect of Universal Relativity. There are those who say that the subsequent annihilation, the destruction of elements which did really exist, represents Nirvāṇa. They thus understand "the Medium of Liberation of Non-substantiality"[1] as the destruction of real entities[2] [56 b. 1.]. Then there are such who say that the Non-substantiality[3] that is to be cognized and contem-

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[1] *śūnyatā-vimokṣa-mukha* = *stoṅ-pa-ñid-kyi-rnam-thar-gyi-sgo.*

[2] Acc. to Dar. 164 a. 6. the Bodhisattvas who have not abandoned Hīnayānistic views.

[3] *śūnyatā* = *stoṅ-pa-ñid.*

plated, is some separate reality, differing from Matter and the other (elements). They thus, in their contemplation of Non-substantiality, cling to it as an absolute principle.[1] Now, what is the Essence of the Buddha, as it presents itself in the aspect of Relativity, (the true meaning of Non-substantiality).

152. Here there is nothing that is to be rejected,
And absolutely nothing to be added;
The Truth must only be directly perceived,
And he who sees the Truth becomes delivered.[2]

153. The element of Buddhahood is by nature devoid
Of the accidental (defiling forces), which are different from it,
But it is by no means devoid of the highest properties,
Which are, essentially, indivisible from it.

What is said by this?—There exists absolutely no real defiling element that is to be removed from the Essence of the Buddha, since it is from the outset devoid of all the accidental defilement, this being its nature. There exists likewise not the least purifying element that could be added to it, because it is itself the true essence of all the perfectly pure properties which are indivisible. Therefore it is said that the Essence of the Buddha is devoid of all the coverings of defilement which can be separated (from the spiritual element)[3] and stand apart from it, and that on the other hand it is not devoid of the properties of the Buddha, which are indivisible, inseparable, inconceivable, and greater in number than the sands of the Ganges. We know that an object is "devoid"[4] of something, if this does not exist with it [57 a. 1.], and that if something is added to it, it must always exist. These 2 verses demonstrate the essence of the

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[1] Dar. 164 b. 1.—the Yogācāras.

[2] This verse is exactly the same as in the Abhisamayālaṁkāra (V, 21).
nā'paneyam ataḥ kiṁcit prakṣeptavyaṁ na kiṁ ca na
draṣṭavyaṁ bhūtato bhūtaṁ bhūta-darśī vimucyate.

[3] Dar. 166 b. 6. *sems-kyi-raṅ-bźin-las-rnam-par-dbye-ba-yod-pa ḥbral-bar ṅes-par-ḥbral-śes-pa.*

[4] *śūnya* = *stoṅ-pa.*

true Relativity, free from the extremities of imputed Realism and Nihilism.[1] Now, (the individuals) whose mind turns away from this principle, is distracted and not-concentrated upon it, we call "those that deviate from the principle of Relativity." Now, without the transcendental knowledge of the Relativity of the Ultimate Reality[2] it is impossible to intuit and realize the non-dialectical[3] Absolute. With regard to this subject it has been said:—The Transcendental Wisdom cognizing the Essence of the Buddha is the knowledge about the Relativity of the Buddhas. This essence of the Lord cannot be perceived and cognized by the Hīnayānists. As the Essence of the Buddha is the Essence of the Cosmical Body, it is spoken of as not being accessible to those who have fallen into the conception of a real individuality.[4] Indeed, (the intuition of) the unique Absolute is an antidote against such erroneous views. As the Cosmical Body represents the Transcendental Essence (of the Universe), it cannot be the object of those who indulge in a wrong view (regarding the Absolute Truth), since the Cosmical Body in its transcendental nature is put forth as the antidote of all the worldly properties as evanescence and the rest [57 b. 1.]. Then it is said that, as the Cosmical Body is the essence of all the purified elements,[5] it is not accessible to those whose mind deviates from the true principle of Relativity. Indeed, owing to their perfectly pure nature, the properties which are indivisible and characterize the Transcendental Cosmical Body are by their nature devoid of all the accidental defiling elements. Through the cognition of the unique spiritual medium which is inseparable from the Absolute in the aspect of monism, the perception of the Transcendental Cosmical Body, perfectly pure by nature, is

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[1] *samāropa* = *sgro-ḥdogs* and *apavāda* = *skur-ḥdebs*. Cf. Abhisamayālaṁkāra IV. 52—*samāropāpavādānta-muktatā sā gabhīratā*.

[2] *paramārtha-śūnyatā* = *don-dam-pa-stoṅ-pa-ñid*.

[3] *nirvikalpaka* = *rnam-par-rtog-pa-med-pa*.

[4] *satkāya-dṛṣṭi* = *ḥjig-tshogs-kyi-lta-ba*.

[5] Cf. Abhisamayālaṁkāra VIII. 1. *sarvākārāṁ viśuddhim ye dharmāḥ prāptā nirāsravāḥ* | *svābhāviko muneḥ kāyas teṣāṁ prakṛtilakṣaṇaḥ*.

attained. As regards this perception it has been said that the Bodhisattvas abiding on the 10 Stages may slightly perceive the Essence of the Buddha. They are considered to intuit it by means of their Absolute Transcendental Wisdom.[1] We have it accordingly in Scripture:—

Thou hast here only a partly knowledge of the Truth[2]
Which is perceived like the sun in the sky covered with clouds;
Even the Saints possessed of pure spiritual vision cannot see it at all times.
O Lord, only they whose Wisdom is illimited, perceiving the Cosmical Body,
And pervades the Essence of everything cognizable that is infinite like space,—
They can perceive the Truth at all times.

Controversy.

It is said:—This Essence of the Buddha is thus not always accessible even to the Highest of Saints that abide on the Stages characterized by the full absence of Desire. If this be so, it is something exceedingly hard to be cognized. Therefore, what is the use of this teaching about it to the ordinary worldly beings?— [58 a. 1.] The necessity of this teaching is in short expressed in 2 verses, one containing the question, and the other being the reply given to it.

154. It has been said in these and those (parts of Scripture)[3]
That all the things cognizable are essentially unreal,
Being like clouds, like visions in a dream, and like an illusion.
Wherefore then has the Lord declared here[4]
That the Essence of the Buddha exists in all living beings.

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[1] At the time of intense concentration.

[2] Dar. 168 a. 4.—perceiving it only at the time of intense concentration.

[3] Dar. 169 a. 4 and 172 a. 5.—in the Scripture of the intermediate period, the Śatasāhasrikā, Aṣṭasāhasrikā, &c.

[4] In the Scripture of the later period.

155. There are 5 kinds of defects (in a living being):—
Depression of the mind, contempt regarding those that are inferior,
Evaluation of the unreal, nihilistic views regarding the Absolute Truth.
(The teaching about the element of Buddhahood) has been exposed
In order that those with whom these defects exist
Might become rid of them.

The meaning of these 2 verses is, in short, explained by the following ten:—

156. The Ultimate Reality (is the Essence of the Buddha),
It is devoid of all the elements that are conditioned[1] in all their forms;
The passions, the Biotic Force and their consequences
Are described as resembling the clouds and the like.

157. The passions, they are like the clouds,
The Biotic Force that is produced (by ignorance)
Is (unreal) as the objects of enjoyment in a dream,
The consequence of the passions and of the Biotic Force,—
The groups of elements, they are like illusionary forms produced by magic.

158. So has it been ascertained before.[2]
Then, subsequently, in this Highest of Teachings,[3]
In order to remove the 5 kinds of defects (in a living being),
It is shown that the Essence of the Buddha exists.

159. Indeed, if one has not heard about it,
There may arise the defect of self-depreciation,[4]

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[1] *saṁskṛta.* Dar. 173 b. 3—4. The Absolute Reality that is the spiritual element of a living being, perfectly pure by nature, is the Essence of the Buddha that is spoken of here. It is devoid of all the elements of Phenomenal Existence and their causes (*duḥkha-samudaya*).

[2] In the Scripture of the intermediate period. Dar. 174 b. 4.

[3] Or "the latest Teaching" (Uttaratantra = the Scripture of the latest period).

[4] Dar. 175 a. 2.—thinking oneself incapable of attaining Buddhahood.

Owing to which the mind becomes depressed in some,
And the spirit directed toward Enlightenment[1]
Is not aroused in them.

160. (There are others) who, having made the Creative Effort,
Are full of pride, thinking that they are the highest,
And have thoughts of extreme contempt
For those in whom the will of Enlightenment is not aroused.

161. With him who thinks like that [58 b. 1.]
Correct knowledge does not arise;
He perceives that which is unreal,[2]
And does not know the true state of things.

162. (Indeed), the defects of the real beings are unreal,
Since they are not-genuine and accidental.
As the defects are thus imputed,
Only the virtuous properties are pure by nature.

163. He who is possessed of a mind having regard for the defects that are unreal,
And depreciating the virtuous properties that are true,
Cannot perceive the equality of oneself and other living beings[3]
And become full of love for them.

164. Therefore, having heard about this[4]
(One can become possessed of) zeal,
Of regard (for all living beings)[5] as for the Teacher,
Of Highest Wisdom, Transcendental Intuition, and great Love.
These 5 properties having become originated,

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[1] *bodhi-citta* = *byaṅ-chub-kyi-sems.*

[2] Dar. 175 a. 6.—He considers that which is unreal, i.e. the defects of the living beings, to have a real essence of its own.

[3] Dar. 173 b. 3.—In the sense of being possessed of the element of Buddhahood and of being capable of attaining the state of a Buddha.

[4] Ibid. 173 b. 4—5.—about the existence of the element of Buddhahood in all the living beings.

[5] Ibid. 173 b. 5. *saṅs-rgyas thob-ḥdod-kyi spro-ba daṅ sems-can gźan-la ston-pa-bźin-du gus-pa.*

165. One becomes free from the defect (of self-depreciation),
Perceives the equality (of oneself and others),
Is devoid of (real)[1] defects and possessed of virtuous properties,
And having made one's aim the weal of others,
One attains Buddhahood at an early date.

Finished the explanation of Essence of Buddhahood, the summary of which is to be found in the first verse (concerning the subject).[2] So we have it, as a part of the investigation of the sources of the 3 Jewels as contained in the Treatise on the Sublime Science of the Great Vehicle.

End of the exposition of the Absolute mingled with defiling elements.

II. Enlightenment and the Absolute free from Defilement.

Now we shall speak of the undefiled Absolute. What is this undefiled Absolute?—It is the condition of a complete metamorphose[3] (of the elements of existence) which become fully merged in the unaffected Absolute Essence[4] of the Buddhas. This is brought about through the removal of the defiling elements in all their forms. In short, this (undefiled Absolute Essence) is to be considered from 8 points of view. What are these 8?—

1. Perfect purity,[5] the factors that bring it about,[6]
The removal (of all the stains,[7] the action in behalf of oneself and others,

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[1] Ibid. 174 a. 1. *skyon-raṅ-bźin-gyis-grub-pa-med-ciṅ-yon-tan-ḥbyuṅ-ruṅ-du ldan-pa.*

[2] I.e. verse 27.

[3] *parāvṛtti* = *yoṅs-su-gyur-pa.*

[4] *anāsrava-dhātu* = *zag-pa-med-paḥi-dbyiṅs.*

[5] Dar. 176 b. 6.—Perfect purity, the essence of Enlightenment.

[6] The causes of Enlightenment. Dar. 176 b. 6.—The Transcendental Wisdom at the time of intense concentration (*samāhita-jñāna*), and the wisdom acquired after (the termination of the trance—*pṛṣṭha-labdha*).

[7] Dar. 177 a. 1. Enlightenment taken from the standpoint of the result.

And the foundation of these kinds of action,
The Profound,[1] the Magnificent,[2] and the Magnanimous[3] [59 a. 1.]
(The 3 Bodies) that endure as long as the world exists[4]
And manifest themselves in accordance (with the needs of the converts).[5]

This verse indicates, respectively, 8 subjects which are as follows:—1) the essence, 2) the cause, 3) the result, 4) the functions, 5) the relations, 6) the manifestations, 7) the eternal, and 8) the inconceivable character (of Buddhahood).

Now, we know that the fundamental element, when it is not delivered from the coverings of defilement, is called "the Essence of the Buddha." This same essence, in the state of complete purification, has the character of a metamorphose (of all the elements). It is accordingly said:[6] O Lord, those who have no doubt as regards the Essence of the Buddha as it is concealed under all the millions of coverings of defilement, shall likewise not be doubting of the Cosmical Body of the Buddha delivered from all the bonds of the passions.

(The cause which brings about the attainment of Enlightenment is) the Highest Wisdom (of a Saint), which is of two kinds, viz. the supermundane,[7] non-dialectical,[8] and the mundane[9] that is acquired after (the termination of the trance).[10] This mundane and supermundane knowledge is the cause of the metamorphose (of the

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[1] The Cosmical Body. Dar. 177 a. 3. *zab-pa-chos-kyi-sku* (= *dharma-kāya*).

[2] The Body of Bliss. Ibid. *rgya-che-ba-loṅs-spyod-rdzogs-paḥi-sku* (= *saṁbhoga-kāya*).

[3] The Apparitional Body (*nirmāṇa-kāya* = *sprul-sku*).

[4] Dar. 177 a. 3. The eternal character of Buddhahood.

[5] Ibid. 177 a. 4. The inconceivable character of Buddhahood.

[6] Śrī-mālā-siṁhanāda-sūtra. Kg. DKON. VI. 277 a. 5—6.

[7] *lokottara* = *ḥjig-rten-las-ḥdas-pa*.

[8] *nirvikalpaka* = *rnam-par-rtog-pa-med-pa*.

[9] *laukika* = *ḥjig-rten-pa*.

[10] *pṛṣṭha-labdha* = *rjes-las-thob-pa*.

elements).[1] The idea of the cause is expressed by the word ("factors for the) attainment,"—"that by which something is attained."[2]

The result (produced by) these (factors) is of 2 kinds, viz. the removal of the Obscuration of Moral Defilement,[3] and the removal of the Obscuration of Ignorance.[4]

The accomplishment of one's own aim and of that of others,—these are the functions (of the supermundane and the mundane Wisdom) respectively.

The connexion of the foundation of these 2 forms of activity with its properties is the relation (spoken of here) [59 b. 1.]. The manifestations are those of the 3 Bodies of the Buddha which are respectively characterized by profundity, magnificence, and magnanimity. They are realized in an inconceivable manner and endure as long as the world exists.

Summary.

2. The essence, the cause, and the result,
The functions, the relations, and the manifestations,
The eternal and the inconceivable character,—
By these the state of the Buddha is characterized.

Now, (first of all) we have a verse referring to Buddhahood and the means for the attainment of it, that is to say, the essence and the causes (of Enlightenment)—

3. Buddhahood[5] is that which is called pure and radiant,
(Shining) like the sun and (immaculate) like the sky,
Which was darkened by the Obscurations
Of defilement and ignorance as by dense multitudes of clouds,

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[1] Cf. Sūtrālaṁkāra IX. 12 and Vasubandhu thereon—*suviśuddha-lokottara-jñāna-mārga-lābhāt tat-pṛṣṭha-labdha-ananta-jñeya-viṣaya-jñeya-mārga-lābhāc ca.*

[2] *ḥdis thob-pas-na thob-paḥo = prāpyate anena iti prāptiḥ.*

[3] *kleśa-āvaraṇa = ñon-moṅs-paḥi-sgrib-pa.*

[4] *jñeya-āvaraṇa = śes-byaḥi-sgrib-pa.*

[5] In its essence.

And is now perfectly pure, possessed of all the properties of the Buddha,
Is eternal, firm and indestructible.
It is attained on the foundation of the knowledge of the Truth,
Which is free from dialectical thought-construction,
And the knowledge analyzing (the elements of existence).[1]

The meaning of this verse is in short explained by the following 4—

4. The state of the Buddha is characterized
By the indivisible purest properties.
It has a resemblance with the sun and the sky
In its character of wisdom and of purity.[2]

5. It is radiant and uncreated,[3]
It manifests itself in its indivisible essence,[4]
And is possessed of all the properties of the Buddha,
Which excel in their number the sands of the Ganges.

6. Being by their very essence unreal,
Pervasive and occasional,
The Obscurations of Defilement and of Ignorance
Are spoken of as resembling clouds.

7. The causes for the removal of these 2 Obscurations
Are the two kinds of Highest Wisdom,—
That which is free from (dialectical) construction,
And that which follows (the concentrated trance).

[60 a. 1.] It is said that the state of perfect purity represents the complete metamorphose (of the elements). Now, this purity, to speak briefly, appears in 2 forms, viz. the natural purity, and the

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[1] Sic acc. to Dar. 178 b. 3.

[2] Lit. the removal (of the Obscurations—*prahāṇa* = *spaṅs-pa*).

[3] Dar. 179 a. 3—4.—It is not produced anew by causes and conditions.

[4] Dar. 179 a., 4. *raṅ-bźin-rnam-dag-gi-chos-ñid-la-ṅo-boḥi sgo-nas dbyer-med-par ḥjug-pa-can.*

purification from (the accidental) defilement.[1] As regards the natural purity, it represents (the Absolute as the beginningless fundamental element), which is essentially free (from every real contact with the defiling elements), but is not separated from the (accidental) Obscurations. Indeed, this spiritual essence, being pure by nature, is at the same time not necessarily devoid of the stains of an occasional character. The purification from these occasional defiling forces is complete deliverance and the removal of all the stains, as water is purified from dust and the like. Indeed, the spiritual essence which is pure and radiant finally becomes devoid of all the accidental defilement. Now, with regard to the purification from defilement which represents the result, we have the following verse:—

8. Like a lake full of the purest water
And covered by lotuses that have developed gradually,[2]
Like the full moon delivered from the jaws of Rāhu,[3]
Like the sun free from all obscuration
Caused by the dense multitude of clouds,[4]
It is possessed of immaculate properties,
Is radiant and illuminating.

9.[5] Like the Highest of Sages,[6] like honey, and like the kernel (of a fruit),
Like precious gold, like a treasure and like a tree,
Like the immaculate images of the Buddha,
Like the ruler of the earth and like a golden statue—such is Buddhahood.

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[1] Cf. Sūtrālaṁkāra, XII. 15.—*svabhāva-śuddhaṁ mala-śuddhitaṁ ca.*

[2] Dar. 179 b. 5—6.—being possessed of immaculate properties, owing to the complete extirpation of desire (*rāga*).

[3] Ibid. 179 b. 6.—being endowed with tbe light of immaculate love and Commiseration, owing to the removal of hatred (*dveṣa*).

[4] Ibid. 179 b. 6.—180 a. 1.—being possessed of the immaculate lustre of wisdom through the complete removal of infatuation (*moha*).

[5] The 9 examples illustrating the fundamental element now applied to Buddhahood.

[6] *muni-ṛṣabha = thub-paḥi-khyu-mchog.*

The meaning of these two verses is, in short, explained by the following 8:—

10. Similar to the waters of a lake and the like[1]
Is the state of perfect purity, (the liberation)
From desire and the other occasional defiling forces.
It is, in short, spoken of as the result
Of the Wisdom free from thought-construction. [60 b. 1.]

11. The certain attainment of the (3) Bodies of the Buddha
Possessed of the highest of all the forms of existence
Is demonstrated as being the result
Of the Wisdom following the transcendental contemplation.

12. Through the removal of the dust of Desire,
And by pouring forth the waters of transic meditation,
To the converts that resemble lotuses,
(Buddhahood) is like a lake of purest water.

13. Being delivered from the Rāhu of enmity,
It pervades all that exists
By the rays of Commiseration and Highest Love.
Therefore it is like the immaculate full moon.

14. Being free from the clouds of infatuation,
Buddhahood removes all darkness in the living beings
By the rays of its Divine Wisdom,
Having thus a resemblance with the sun free from every stain.

15. It is possessed of properties incomparable (with others)
And equal (only with the Buddhas),
It spreads the flavour of the Highest Doctrine
And is free from the coverings (of the Obscurations),
Therefore it is like the Body of the Buddha,[2]
Like honey and like the kernel of a fruit.

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[1] Dar. 180 b. 2.—the moon delivered from Rāhu and the sun freed from the clouds.

[2] As incomparable with anything else.

16. It is pure; by the richness of its properties
It removes all (moral) poverty,
And brings to maturity the fruit of deliverance.
It is thus like gold, like a treasure, and like a tree.

17. As it represents the precious Cosmical Body,
Is the Highest Lord of all the bipeds,
And appears in the most precious of forms,
It is like a precious image, a king and a golden statue.

The Functions of Enlightenment.

The supermundane, non-dialectical knowledge, and the knowledge which is acquired after the transcendental contemplation are the causes of the metamorphose (of the elements) which is called "the result consisting in the separation" (from the defiling forces).[1] The functions of these (2 kinds of wisdom) is that which we call the complement of one's own weal and of that of others. Now, what is this complement of one's own weal and of that of others?—(Answer): That which represents the attainment of the undefiled Cosmical Body and the deliverance from the Obscurations of passion and of ignorance [61 a. 1.] is called "the complement of one's own weal." That which, being founded on the latter, consists in a twofold manifestation, viz. the activity free from effort[2] by appearing in (either of the) two (corporeal) forms[3] as long as the world exists and the miraculous power of teaching,[4]—is the complement of the weal of other living beings. With reference to these functions we have the following 3 verses:—

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[1] *visaṁyoga-phala* = *bral-baḥi-ḥbras-bu*, i.e. the Extinction of the elements of Phenomenal Life (*nirodha-satya*). Cf. Abhidharmakośa I. 6.

[2] *anābhoga* = *lhun-gyis-grub-pa*.

[3] The Body of Bliss and the Apparitional Body.

[4] Dar. 181 b. 2.—The act of teaching the Doctrine in such a manner that, being communicated in one way, it is understood by all the different converts, each in his own language.

18. Immaculate, of all-pervading Wisdom, imperishable,
Firm, quiescent, eternal, and motionless,
The Buddha (in his corporeal forms) is the cause
That the pure faculties of sense perceive their objects
As space is the receptacle for all things.[1]

19. He conveys the perception of (his) miraculous apparitions,
The pure audition of the most sublime words,
The pure scent of the Buddha's morality,
The relish of the flavour of the Highest Doctrine,
The enjoyment of the felicitous feeling of transic meditation,

20. And the cognition of the subject profound by its very nature.[2]
But, if closely investigated,
The Buddha who grants thus the true and highest bliss
Is (in his Cosmical Essence) uncaused and unconditioned.

The meaning of these 3 verses is, in short, made known by the following eight:—

21. In short, such do we know to be the functions
Of the 2 kinds of Highest Wisdom,—
The attainment of the fully accomplished Cosmical Body
Which is free (from all defiling elements)
And the activity of this Cosmical Body.

22. The perfectly delivered Cosmical Body and its manifestations[3]
Are to be known in two aspects and in one,
Being free from all defilement, all-pervading,
And the substratum of eternal properties.[4]

23. They are undefiled owing to the extirpation
Of all the passions and their residues,

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[1] Dar. 181 b. 6. As, on the background of space, the 6 forms of consciousness of the living beidgs perceive each their own object.

[2] The meaning of universal Relativity and Non-substantiality.

[3] Dar. 182 b. 6.

[4] Sic acc. to Dar. 183 a. 1—2.

Being free from every attachment and hindrance[1]
[61 b. 1.] They are all-pervading in their wisdom.

24. They are eternal, being
Of a totally indestructible nature;
This imperishable character, being demonstrated in short,
Is expressed by the ideas of firmness and the rest.

25. Now, evanescence is known to be of 4 kinds,
Which are the reverse of firmness, &c.,—
Putrification, the changes caused by illness, birth,
And migration which takes place in an inconceivable way.

26. Owing to the absence of these, (the Cosmical Body) is firm and quiescent,
It is eternal and knows no migration.
This immaculate spiritual element, being the support
Of all the purest properties,[2] represents their substratum.

27. As space, being itself uncaused,
Is the cause for the perception of visible forms,
And, with regard to the sounds, smells, tangibles and mental elements,[3]
The cause of their audition and the rest.

28. So the 2 Bodies,[4] in their unimpeded activity,
Represent the cause for the origination
Of all the purest virtuous properties
Accessible to the perception of the Bodhisattvas.

It is said:[5]—The Buddha has the character of space.—This refers to the special absolute character of the Buddha, which has nothing in common with anything else. Indeed, if we were to recognize the Buddha only by the 32 corporeal marks of a super-

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[1] *asakta* = *chags-pa-med-pa*, and *apratihata* = *thogs-pa-med-pa*.

[2] *śukla-dharma* = *dkar-poḥi-chos*.

[3] *dharma-āyatana* or *dharma-dhātu*.

[4] The Body of Bliss and the Apparitional Body.

[5] In the Jñāna-āloka-alaṁkāra-sūtra.

man,[1] the universal monarch[2] would turn to be a Buddha as well.—Now, with reference to the relations (of Buddhahood to the properties) of an absolute character, we have the following verse:—

29. Inconceivable, eternal, quiescent, indestructible,
Perfectly pacified, all-pervading, free from (dialectical) construction, and akin to space,
Free from attachment and impediments whatever, and devoid of rough sensation,
Imperceptible, incognizable, sublime, immaculate,—such is the Buddha [62 a. 1.].

The meaning of this verse is, in short, made known by the following eight:—

30. The Cosmical Body, perfectly delivered, and its manifestations
Represent the fulfilment of one's own aim and of that of others.
This support of the twofold aim
Is possessed of properties inconceivable and the like.

31. Buddhahood is accessible only to the Wisdom of the Omniscient,
Is not the object of the 3 (kinds of ordinary) knowledge,[3]
Therefore those, endowed with spiritual bodies[4]
Cognize it as being inconceivable.

32. Owing to its subtle transcendental character,
It cannot be made the object of study,
Being the Absolute Truth, it cannot be investigated,[5]
And, as the profound Ultimate Essence, it is not accessible
To mundane meditation and the like.

33. Indeed, as the visible forms for those that are born blind,
It is not accessible to the perception of ordinary beings;

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[1] *mahā-puruṣa-lakṣaṇa.*

[2] *cakravarti-rāja* = *ḥkhor-los-bsgyur-baḥi-rgyal-po.*

[3] The knowledge which is a result of study, analysis, and meditation (*śruti-cintā-bhāvanā-mayī prajñā*).

[4] The Saints who have not attained the final Enlightenment.

[5] Cf. Bodhicaryāvatāra IX. 2. *buddher agocaras tattvam.*

And even to the Saints who, though they perceive it (a little),
Are with respect to it like new-born infants
Perceiving the sun from the house where they are kept.

34. It is eternal, as it is not subjected to birth,
And firm, since it does not disappear;
It is quiescent, being free from both (search and thought-construction),[1]
And indestructible as the Ultimate Essence (of the elements).

35. It represents the Perfect Peace, being the negation (of Phenomenal Existence),[2]
It is all-pervading, as it cognizes everything,
It is free from thought-construction through the non-insistence (upon the reality of the elements),[3]
Devoid of all attachment, owing to the extirpation of defilement.

36. Through the complete removal of the Obscuration of Ignorance,
It is free from impediments regarding everything (cognizable),[4]
And devoid of both (languor and distraction),[5] and duly purified,
It is free from every rough sensation.

37. Being immaterial, it is not perceptible,
And, as it has no real characteristic marks,
It cannot be cognized by inference.
It is sublime, being perfectly pure by nature,
And free from every stain through the complete removal of defilement.

Now, Buddhahood [62 b. 1.] manifests itself as indivisible from its properties and as being (unique and undifferentiated) like space. At the same time it applies, as long as the world exists, in an inconceivable manner, great skill, commiseration and Highest Wisdom, being the cause for the realization of the welfare and happiness of

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[1] *vitarka-vicāra* (Dar. 185 a. 2.).
[2] *nirodha-satya* = *ḥgog-bden.*
[3] Sic acc. to Dar. 185 a. 4.
[4] Ibid.
[5] Cf. below.

all living beings. (In this activity) it is to be viewed as manifesting itself, uninterruptedly and free from effort and hindrance, in the 3 immaculate forms, viz. the Body of Absolute Existence,[1] the Body of Bliss,[2] and the Apparitional Body.[3] This is due to the fact of its being endowed with the (18) exclusive properties.[4] With reference to these manifestations we have the following 4 verses, which describe the 3 Bodies of the Buddha:—

The Body of Absolute Existence.

38. It has neither beginning, middle, nor end, is indivisible,[5]
Devoid of the 2 (extremities), delivered from the 3 (Obscurations),
Immaculate and free from thought-construction,
Is that which represents the Essence of the Absolute, and is perceived
By the Saint,[6] who cognizes it in concentrated trance.

39. Possessed of properties, inconceivable, unequalled,
Immeasurable, and excelling the sands of the Ganges,
This immaculate Essence of the Buddha
Is devoid of all defects and defiling forces.[7]

40. The Body endowed with the numerous rays of the Highest Doctrine
Exerts itself in working for the salvation of all that lives;
In its acts it is like the king of wish-fulfilling gems,[8]
Appearing in various forms, which, however, are not identical with it.

41. Acting on the Path that leads to the pacification of worldly existence,

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[1] *svabhāva-kāya* = *ṅo-bo-ñid-sku*. [2] *sambhoga-kāya* = *loṅs-sku*.

[3] *nirmāṇa-kāya* = *sprul-sku*. [4] *āveṇika-dharma* = *ma-ḥdres-paḥi-chos*.

[5] From the Unique Absolute (*dharma-dhātu*). Dar. 188 b. 6—189 a. 1. *chos-dbyiṅs-las ṅo-bo tha-dad-paḥi-tshul-du rnam-par-dbyer-med-pas tha-mi-dad-pa*.

[6] *yogin* = *rnal-ḥbyor-pa*. [7] *vāsanā* = *bag-chags*. [8] *cintāmaṇi-ratna-rāja*.

The Body,[1] which is the cause of Salvation and of the Highest Teaching,
Abides here in this world, uninterruptedly
As the visible forms in the element of space. [63 a. 1.]

The meaning of these 4 verses is explained by the following twenty:—

42. The Omniscience of the Divine is
That which is called the state of the Buddha,
The Ultimate, Highest Nirvāṇa,
The Buddha's inconceivable introspection;—

43. Its varieties are the Profound,[2] the Magnificent,[3]
And the Magnanimous;[4] owing to these
It manifests itself in the 3 Bodies,—
The Body of Absolute Existence and the rest.

44. Now, the Body of Absolute Existence of the Buddhas,[5]
Characterized by 5 distinctive features,
Is, in short, known to be possessed
Of 5 kinds of virtuous properties.

45. It is eternal and indivisible,
Is devoid of the 2 extremities,[6]
And completely free from the 3 Obscurations,
Of defilement, ignorance, and distraction.[7]

46. Free from all stains and thought-construction,
Accessible to the introspection of the Saints,
Representing the Essence of the Absolute,
Immaculate by nature,—it is pure and radiant.

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[1] The Apparitional Body of the Buddha (*nirmāṇa-kāya*).

[2] The Body of Absolute Existence (*svabhāva-kāya*).

[3] The Body of Bliss (*saṁbhoga-kāya*). [4] The Apparitional Body.

[5] The Body of Absolute Existence is unique and undifferentiated with all the Buddhas. Cf. Vasubandhu on Sūtrālaṁkāra IX. 62. *svābhāvikaḥ sarva-buddhānāṁ samo nirviśiṣṭatayā.*

[6] Of imputed Realism and Nihilism (*samāropa-apavāda*).

[7] *samāpatty-āvaraṇa* = *sñoms-ḥjug-gi-sgrib-pa.*

47. Immeasurable, innumerable, inconceivable,
Incomparable, and representing the highest point of purity,—
With these kinds of virtuous properties
The Body of Absolute Existence is fully endowed.

48. Being great, extensive, and numberless,
Inaccessible to discursive thought,
Unique and devoid of the force of Illusion,
It is immeasurable and so on, respectively.

The Body of Bliss.

49. By its nature enjoying the Doctrine in its various forms,
It appears uninterruptedly, as this Doctrine enjoyed by it,
Being the natural outflow of purest Commiseration,
It works uninterruptedly for the weal of all that lives.

50. Free from constructive thought and without effort,
63 b. 1.] Fulfilling the desired aim (of the converts),[1]
It abides, enjoying the miraculous power[2]
Similar to that of the wish-fulfilling gem.

51. Teaching, manifesting itself, and acting uninterruptedly,
Devoid of a will (connected with exertion)[3]
It appears here in various forms,
Without demonstrating its true nature;—
Such are its 5 distinctive features.

52. Just as if a precious stone,
Being dyed with various colours,
Does not make manifest its real essence,
In a like way (the Buddha), pervading all that lives in various forms,
Is not perceived in his true nature.

53. Full of Commiseration, with a perfect knowledge of the world,
He has (mercifully) looked down upon the living beings,

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[1] Dar. 191 a. 4. [2] *rddhi* = *rdzu-ḥphrul.*

[3] Cf. Abhisamayālaṁkāra II. 25. *sarvasyā'nabhisaṁskṛtiḥ.*

And, without stirring from his Cosmical Body,
Has manifested himself in various emanations.

The 12 Acts of the Buddha as a mere Manifestation of His Apparitional Body.

54. He became born (in the form of Śvetaketu)[1],
Descended from the abode of Tuṣita,
Entered (his mother's) womb, and was born (again);
He showed his skill in dexterous acts,

55. Led a merry life in the circle of noble women,
(Then) departed from home, practised asceticism,
Made his apparition at Bodhimaṇḍa,
Vanquished the hosts of the Evil-One,

56. Attained the Perfect Supreme Enlightenment,
Swung the Wheel of the Doctrine,
And departed into Nirvāṇa.—
Such acts he exhibits in the impure spheres,
As long as dures this world's existence.

57. He perfectly knows the means of conversion,
By teaching about Evanescence, Uneasiness,
About Impersonality and Quiescence,[2]
He creates aversion in the living beings
With regard to the 3 Spheres of Existence
And directs them toward Nirvāṇa.

58. To those who have entered the Path
That leads to the (egoistic) Quiescence,
And think they have attained (the true) Nirvāṇa,
He teaches about the true essence of the elements[3]
As in the White Lotus of the Highest Doctrine,[4] &c.

---

[1] Dar. 192 a. 3.

[2] The 4 main aphorisms of the Doctrine.

[3] The separate unreality of subject, object, and act (*trimaṇḍala-viśuddhi*).

[4] The Saddharma-puṇḍarīka.

59. He diverts them thus from their selfish desires,
And, using his Highest Wisdom and Skill,[1]
[64 a. 1.] Converts them to (the teaching of) the Highest Vehicle,
And prophecies Supreme Enlightenment for them.

60. Profound, displaying manifold power,
And guiding the ordinary beings, making his aim their weal,
(The Buddha is known) in these 3 forms, respectively,
As the Profound, the Magnanimous, and the Magnificent.

61. The first of these is the Cosmical Body,
And the latter two are the corporeal forms;
As visible matter abides in space,
So are the latter two supported by the former.[2]

The Eternal Character of the 3 Bodies.

The 3 Bodies (of the Buddha) manifest themselves by working for the weal of all living beings and having as such an eternal character. With reference to this subject we have the following verse:—

62. Called forth by causes that are infinite,[3]
Having an endless number of living beings to convert,[4]
Possessed of mercy, miraculous power, wisdom and of the complement of Bliss,
Governing all the elements,[5] vanquishing the demon of Death,
And transcendental by nature,[6]—the Lord of the World is eternal.[7]

The subject spoken of here in short is explained by the following 6 verses:—

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[1] *prajñā-upāya.*

[2] Cf. Sūtrālaṁkāra IX. 60.—*prathamas tu dvayāśrayaḥ.*

[3] Dar. 195 b. 1.—The Accumulations of Virtue and Wisdom (*puṇya-jñāna-saṁbhāra*).

[4] Dar. 195 b. 2. [5] *dharmeśvara = chos-kyi-dbaṅ-phyug.*

[6] Lit. unreal as an empirical, worldly entity (*niḥsvabhāva*).

[7] Cf. Abhisamayālaṁkāra VIII. 11.

63. Giving up his body, his life and his property,
He has preserved the Highest of Doctrines;
He administers help to all living beings,
And fully accomplishes his previous vows.

64. The Buddha thus makes manifest
His Commiseration, pure and immaculate,
And shows his miraculous activity,
Which he applies in his acts, abiding eternally.

65. Owing to his Wisdom, he is free from the conception
Of Saṁsāra and Nirvāṇa (as 2 separate entities);
As he constantly partakes of the complement of bliss
Of the inconceivable concentrated trance,
He, whilst acting in this world,
Is unaffected by the worldly elements.

66. He has attained the state of immortality and quiescence,
Leaving no room for the activity of the Demon of Death;
[64 b. 1.] Therefore, the Lord, being of an immutable[1] nature,
Is perfectly quiescent from the outset.

67. Thus, eternal, he is fit to be
A refuge for the helpless and the like.—
The first 7 of these motives show
The eternal character of the corporeal forms,
And subsequent 3 demonstrate
The Eternity of the Cosmical Body.

The inconceivable Character of Buddhahood.

This character of the Buddha, representing the complete metamorphose (of the elements of existence) we avow to be inconceivable. The following verse refers to the fact of its being such:—

---

[1] *asaṁskṛta* = *ḥdus-ma-byas*. Dar. 196 b. 1.—merged for ever in the immutable Absolute.

68. Unutterable, representing the Absolute Truth,
Inaccessible to constructive thought and incomparable,[1]
Being the highest point of perfection,
Relating neither to the Phenomenal World,
Nor to the (Hīnayānistic) Nirvāṇa,
The sphere of Buddhahood is inconceivable even for the Saint.

The subject expressed here in short is to be known from the following 4 verses:—

69. (The Buddha) is inconceivable, since he is unutterable,
He is unutterable, being the Absolute Truth,[2]
He is the Absolute Truth, being inaccessible to thought-construction,
And is inaccessible to thought-construction, since
He cannot be cognized through inference.

70. He cannot be made the object of inference,
Being the Highest Point of Perfection standing above all,
And he is highest of all, since he is not included
(Neither in the elements of the world, nor in Hīnayānistic Nirvāṇa),
He is such, as he does not abide (in either of them),
Having no view for the defects (of the former) and the merits (of the latter).

71. The Cosmical Body is inconceivable,
Being subtle and transcendental out of 4 motives,
And the corporeal forms are likewise beyond the reach of human intellect,
This owing to a sixth motive, (as they represent
Mere reflections of the Cosmical Body),[3]
Which have no real essence of their own.

---

[1] Dar. 197 a. 2.—he cannot be cognized on the foundation of dist. marks.

[2] Cf. Bodhicaryāvatāra IX. 2. *buddher agocaras tattvam.*

[3] *pratibimba* = *gzugs-brñan.*

72. Being possessed of Wisdom, higher than which there is none,
Of greatest Commiseration and all the other properties,
The Lord, who has attained the highest point of perfection,
Is inaccessible to human thought.
Therefore this Ultimate Essence of the Buddha
Cannot be cognized even by the highest sages
Who have attained the controlling power[1] over the elements.
[65 a. 1.]

Finished the exposition of Supreme Enlightenment, the second chapter of the Analysis of the sources of the 3 Jewels, called "The Sublime Science of the Great Vehicle." Finished the description of the Absolute free from defilement.

III. The Properties of the Buddha.

Now we have to describe the properties (of the Buddha, which are perfectly immaculate by nature). (These properties) have for their foundation (Supreme Enlightenment), with which they form one inseparable whole, like the form and the colour of a precious stone. Therefore, after (the exposition of the Immaculate Absolute)—we have a verse referring to the varieties of the properties of the Buddha:—

1. The ultimate aim of oneself and of others (respectively)
(Consists in) the Body which represents the Absolute Reality,[2]
And the worldly emanations which are founded upon it.[3]
These Bodies are the result of purity[4] and perfection,[5]
Possessed of the properties that appear in 64 varieties.—
What is said here?

2. The position of perfect bliss for one's own self
Is the Body which represents the Absolute Truth,[6]

---

[1] *vaśitā-prāpta* = *dbaṅ-thob*—the Bodhisattvas on the 3 last Stages.

[2] The Cosmical Body as the attainment of one's own aim Dar. 198 b. 1—2.

[3] The corporeal forms of the Buddha as the complement of the weal of others. Ibid.

[4] *visaṁyoga* = *bral-ba*—the removal (of the Obscuration).

[5] *vipāka* = *rnam-par-smin-pa*.

[6] Dar. 198 b. 3—4.—The immutable Body of Absolute Existence (*svabhāva-kāya*) and the Body of Absolute Wisdom (*jñāna-dharma-kāya*).

And the foundation for the complement (of the weal) of others
Are the emanational[1] forms of the Divine.

3. The first of these Bodies is possessed
Of the Powers and other attributes of perfect purity,
And the latter two (Bodies) are endowed
With the properties of perfection,—the marks of the super-man.

The following text refers to the character of the (10) Powers and the other properties, and the manner in which they are to be cognized.

Summary.

4. The Powers (of the Buddha) are like a thunderbolt,
Breaking the impediments caused by ignorance;
His intrepidity in the circle of hearers is like that of a lion;
The Buddha's exclusive properties are like space,
And the corporeal forms of the Lord are like
The moon and its reflection in the water.

The 10 Powers.

It is said that the Buddha is possessed of the (10) Powers.[1]

5. These are the 10 Powers of Cognition—
Of the possible and the impossible,[2]
Of the fruit of one's former deeds,[3] and of the faculties,[4]
[65 b. 1.] Of the component elements (of the Universe),[5]
And of the inclinations (of the converts),[6]
Of all the different paths,[7] of that which is defiling and purifying

---

[1] *sāṁketika-kāya* = *brdaḥi-sku*—"the conventional Bodies."

[1] Cf. M. Vyutp. § 7.

[2] *sthāna-asthāna-jñāna-bala* = *gnas-daṅ-gnas-min-mkhyen-paḥi-stobs.*

[3] *karma-vipāka-jñāna-bala* = *las-rnams-kyi-rnam-smin-mkhyen-paḥi-stobs.*

[4] *indriya-parāpara-jñāna-bala* = *dbaṅ-po-mchog-daṅ-mchog-ma-yin-pa-mkhyen-paḥi-stobs.*

[5] *nānā-dhātu-jñāna-bala* = *khams-sna-tshogs-mkhyen-paḥi-stobs.*

[6] *nānā-adhimukti-jñāna-bala* = *mos-pa-sna-tshogs-mkhyen-paḥi-stobs.*

[7] *sarvatra-gāminī-pratipaj-jñāna-bala* = *kun-tu-ḥgro-baḥi-lam-mkhyen-paḥi-stobs.*

In the states of mystic absorption and the like,[1]
The power of remembering the place of former residence,[2]
The Divine Vision[3] and the Wisdom that pacifies (all the defiling forces).[4]
It is said that (these Powers) resemble a thunderbolt.—

6. The cognition of that which is possible and impossible,
Of the fruit of former deeds, of the elements,
Of the paths, and the different inclinations,
Of the defiling and purifying, of the complex of faculties,
And the remembrance of the place of former residence,
The Divine Vision, and the means of removing defilement,—
These powers pierce, break, and cut down
The armour, the massive wall, and the tree of ignorance.—
Therefore they have resemblance with a thunderbolt.

The 4 Forms of Intrepidity.[5]

It is said that (the Buddha) has attained the 4 kinds of intrepidity.—

7. The intrepidity (of the Buddha) is of 4 kinds:
That of cognizing all elements of existence,
Of removing all the impediments,
Of showing the Path, and the annihilation of defilement.

8. He knows himself and makes known to others
All the things cognizable in all their forms,

---

[1] *sarva-dhyāna-vimokṣa-samādhi-samāpatti-saṁkleśa-vyavadāna-vyutthāna-jñāna-bala* = *bsam-gtan daṅ rnam-par-thar-pa daṅ tiṅ-ṅe-ḥdzin daṅ sñoms-par-ḥjug-paḥi kun-nas-ñon-moṅs-pa-daṅ-rnam-par-byaṅ-ba-mkhyen-paḥi-stobs.*

[2] *pūrva-nivāsa-anusmṛti-jñāna-bala* = *sṅon-gyi-gnas-rjes-su-dran-pa-mkhyen-paḥi-stobs.*

[3] The power of premonition of birth and death by means of supernatural perception—*cyuty-upapatti-jñāna-bala* = *ḥchi-ḥpho-daṅ-skye-ba-mkhyen-paḥi-stobs.*

[4] *āsrava-kṣaya-jñāna-bala* = *zag-pa-zad-pa-mkhyen-paḥi-stobs.*

[5] *vaiśāradya* = *mi-ḥjigs-pa.* M. Vyutp. § 8.

He has removed all the Obscurations and causes others to remove them,
Has entered the Path and induces others to do the same,
And has attained himself and causes to attain
The purest and highest of all aims.
Thus, teaching the Truth for himself and for others,
The Sage, wherever he might be, meets with no opposition.

It is said that (this intrepidity of the Buddha) is akin to (that of) the lion.—

9. As the king of beasts in the forest is always free from fear,
And, fearless, roams about amidst the other animals,
Similarly, in the multitude of hearers, that lion who is the Lord of Sages,
Abides without depending on others,
And endowed with firmness and dexterity.

The 18 Exclusive Properties.[1]

It is said that he is possessed of the 18 Exclusive Properties peculiar only to the Buddha.—

10. (With the Buddha) there is no error,[2] and no ill-sounding speech,[3] [66 a. 1.]
The Teacher knows no loss of memory,
He is not possessed of a non-concentrated mind,
Nor has he a pluralistic outlook.[4]

11. He has no ill-considered indifference,[5]
Knows no bereavement of his zeal, his energy, and his memory,
Of Highest Wisdom, of his freedom (from the Obscurations),
And of the intuition of this freedom.

12. His acts preceded by Divine Wisdom,
His unimpeded knowledge regarding time,

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[1] *āveṇika-dharma* = *ma-ḥdres-paḥi-chos.* [2] *skhalita* = *ḥkhrul-ba.*
[3] *ravita* = *ca-co.* [4] *nānātva-saṁjñā* = *sna-tshogs-paḥi-ḥdu-śes.*
[5] *apratisaṁkhyāyopekṣā* = *ma-brtags-btaṅ-sñoms.*

These 18 are the properties of the Teacher
Which have nothing in common with anyone else.

13. Error, unmelodious speech, forgetfulness,
A distracted mind, a pluralistic outlook,
And ill-considered indifference—these do not exist with the Sage;
He is not deprived of zeal, of energy,
Of pure, immaculate Wisdom,
Of eternal freedom (from all the bonds),
And of the intuition of one who has attained this freedom,
And the perception of the true essence of all things.

14. He makes manifest the 3 kinds of acts
Which are preceded by Transcendental Knowledge,[1]
And of the Knowledge great, extensive and certain,
Regarding present, past and future.
The position of the Lord who, possessed of these properties,
Free from fear, swings the Wheel of the Highest Doctrine
For the sake of all living beings
And is endowed with the Highest Commiseration,—
This is attained by the Buddha.

It is said that (these properties) have a resemblance with space.—

15. The properties which characterize
The elements of Matter, the solid[2] and the rest,
Are absent in the element of space.
And the property of space which consists in its being penetrable[3]
Does not exist with the elements of Matter.
However the solid, the liquid,[4] the hot,[5] the moving,[6] elements and that of Space likewise,

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[1] *jñāna-pūrvaṃgama-jñāna-anuparivarti (kāya-vāṅ-manas-karma).*

[2] *pṛthivī-dhātu = saḥi-khams.*

[3] Cf. Abhidharmakośa. I. 5. *tatrā'kāśam anāvṛtiḥ.*

[4] *ab-dhātu = chuḥi-khams.* [5] *tejo-dhātu = meḥi-khams.*

[6] *vāyu-dhātu = rluṅ-gi-khams.*

Are common to all the (material) worlds,
But the Exclusive Properties have not in the least
Anything in common with the worldly elements.

The Body of Bliss.
The 32 Characteristics of the Super-man.[1]

It is said that the Buddha is possessed of the corporeal form endowed with the 32 marks of the super-man. [66 b. 1.]

16. Firm and steady feet,[2] palms and soles marked by circles,[3]
Broad (heels),[4] and ancles with invisible joints,[5]
Fingers long,[6] and hands and feet likewise long,
(The fingers and the toes) connected by a web,[7]

17. With fine, soft, and juvenile skin,[8]
Seven spans in stature,[9] legs like those of the deer,[10]
The private parts concealed as with the elephant,[11]

18. The upper part of the body is like that of the lion,[12]
His shoulders and his breast are broad,
He has well-rounded shoulders,[13] long and tender arms,

19. The (body) standing upright, and not bending,[14]
Perfectly pure and surrounded by a nimb,
His neck is pure and resembles a shell,
His jaws are like those of the king of beasts,[15]

20. The teeth are 40 in number and equal,
Well arranged and closely set;
These pure and uniform teeth
Are above all of an exceeding whiteness.

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[1] M. Vyutp. § 17. These marks evidently refer to the statue of the Buddha.
[2] *supratiṣṭhita-pāda.* [3] *cakrāṅkita-hasta-pāda-tala.*
[4] *āyata-pāda-parṣṇi.* [5] *ucchankha-pāda.* [6] *dīrghāṅguli.*
[7] *jāla-avanaddha-hasta-pāda.* [8] *mṛdu-taruṇa-hasta-pāda-tala.*
[9] *saptotsada.* [10] *aiṇeya-jangha.* [11] *kośa-gata-vasti-guhya.*
[12] *siṁha-pūrvārdha-kāya.* [13] *susaṁvṛtta-skandha.*
[14] *sthita-anavanata-pralamba-bāhutā.* (?) [15] *siṁha-hanu.*

21. A long tongue, the best taste, infinite and unthinkable,
A voice self-originated and clear like that of the Kalavinka;
22. His eyes are beautiful like a lotus with eyelashes like those of a bull,[1]
His face is handsome and has the immaculate hair of treasure,[2]
His head is adorned with a crest,[3] and the skin
Of the highest of beings is delicate and gold-like.[4]

23. The hairs (on his body) are fine and soft,
Each of them turning upward and to the right,
The hair on his head is pure and like precious sapphires,
And rounded like the full-grown Nyagrodha-tree

24. Is the sublime and incomparable body of the Sage,
Which is firm and possessed of the power of Vishṇu.[5]
[67 a. 1.] These 32 inconceivable features
The Teacher has declared to be the marks of the Lord of Men.

It is said that (these 32 marks) are like the reflection of the moon in the water—

25. As the form of the moon in a cloudless sky
Is seen in the blue waters of a lake in autumn,
In a similar way the Body that is surrounded by the multitudes of Bodhisattvas
Can be perceived (in its reflected form on earth)
Within the circle of adherents of the Supreme Buddha.[6]

Thus, the 10 Powers, the 4 kinds of intrepidity, and the 18 exclusive properties of the Buddha, as well as the 32 marks of the super-man, being united under one head, make up the number sixty-four.

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[1] *atinīla-netra gopakṣma.* [2] *ūrṇā-keśa.*

[3] *uṣṇīṣa-mūrdhā.* [4] *sūkṣma-suvarṇa-cchaviḥ.* [5] Tib. *sred-med-bu.*

[6] Dar. 204 b. 2—3.—In a like way this Body of Bliss which is surrounded by the multitude of Bodhisattvas can be perceived in its reflected form, as the Apparitional Body, in the circle of adherents of the Supreme Buddha, by the Śrāvaka and Pratyekabuddha Saints, and by some of the ordinary beings.

26. These 64 distinctive features
Each taken separately with their causes
Are in gradual order to be known
From the Ratna-dārikā-sūtra.

These 64 properties of the Buddha in their variety are contained in the *Ratna-dārikā-sūtra*,[1] being indicated in the same order in which they have just been described. These points are spoken of as resembling, respectively, a thunderbolt, the lion, space, and the moon, and her reflection in the water. This subject which has been indicated in short is explained in the following 10 verses:—

27. (Being respectively) unbreakable, knowing no failure,
Incomparable and unchangeable,
(The Buddha's properties) are illustrated
By the examples of the thunderbolt, the lion,
Of space, and of the moon with her reflection in the water.

28. Of the complex of the Buddha's powers, six,
Three, and one, taken respectively, [67 b. 1.]
Remove (the Obscurations of) Ignorance, Distraction,
And (that of Defilement) with its residues,

29. As if they were piercing an armour,
Breaking a wall, and cutting down a tree.
The powers of the Sage are like a thunderbolt,
Being steady, essential, firm, and unbreakable.

30. Why are they steady?—Because they are essential.
Why are they essential?—Because they are firm.
Why are they firm?—Because they are unbreakable.
And being unbreakable, they are like a thunderbolt.

31. Being free from fear and independent,
Being firm and (possessed of) the highest dexterity,
The Lion of Sages is like a (real) lion,
Always fearless within the circle of hearers.

---

[1] Tib. Bu-mo-rin-po-cheḥi-mdo.

32. He has a clear knowledge of everything,
Therefore he abides without fearing anything, whatever it might be,
And he is fully independent,
Since his perception is by nature incomparable
Even with that of those who are purified.[1]

33. He is firm (in his knowledge) since his mind
Is always concentrated upon all the elements of existence,
And as he has overcome the force of illusion,[2]
He is possessed of the highest dexterity.

34. With the worldlings, with the Śrāvakas,
With those that act in solitude,[3] with the Sages,[4]
And with those of self-originated knowledge,[5]
The wisdom is (respectively) higher and higher,
And is of a more and more subtle character;
It is therefore illustrated by 9 examples.

35. (The first four)[6] are common in these worlds,
They are therefore similar to the solid,
The liquid, the hot, and the moving elements.
(But the properties of the Buddha), as they surpass
Everything mundane and supermundane,
Have a resemblance with the element of space.

36. Of these properties, thirty-and-two
Represent the Buddha's Cosmical Body,
Being inseparable from it like the form,
The shine, and the colour of a precious stone.

37. The other 32 distinctive features,
Which, being perceived, arouse delight,

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[1] Sic acc. to Dar. 205 b. 5.

[2] *avidyā-vāsanā* = *ma-rig-paḥi-bag-chags.*

[3] The Pratyekabuddhas. [4] The Bodhisattvas. [5] The Buddhas.

[6] Dar. 206 a. 1—2.—The properties of the first four.

Are those peculiar to the Apparitional Body
And to that which completely enjoys the Truth,[1]

38\. To those that are far and near from purification
[68a.1.] Abiding in the circle of the Victor of the World,
These Bodies appear in two forms,
Like the moon's reflection in the water,
And like her true form in the skies.

Finished the exposition of the properties of the Buddha, the 3rd chapter of the analysis of the sources of the 3 Jewels called "The Sublime Science of the Great Vehicle." Described the immaculate attributes of the Buddha.

IV. The Acts of the Buddha.

Now we have to speak of the functions (peculiar to the Buddha's Properties, viz. the acts) of the Lord. These acts, in short, manifest themselves in 2 ways,—without effort,[2] and uninterruptedly.[3] Therefore, after (the description of the properties of the Buddha), we have a verse referring to the Buddha's acts performed without effort and interruption:—

1\. The constitution of the converts, the means of conversion,
The benefit of the convert in accordance with his nature,
The place and time at which he is to act,—
The Lord pervades (by his Wisdom)
And constantly manifests himself without effort.[4]

2\. The ocean of Wisdom bearing the most precious jewels—his sublime properties,
Endowed with the light of the sun
Of Virtue and of Highest Wisdom,
Realizing the Paths of all the Vehicles,

---

[1] The Body of Bliss (*saṁbhoga-kāya*).

[2] *anābhoga* = *lhun-gyis-grub-pa*. [3] *anucchinna* = *rgyun-mi-ḥchad-pa*.

[4] Cf. Abhisamayālaṁkāra VIII. 9.—*paripākaṁ gate hetau yasya yasya yadā yadā*[1] *hitaṁ bhavati kartavyaṁ prathate tasya tasya saḥ*.

Having neither middle nor end,
Extensive and all-pervading like space,—
The Buddha perceives the treasury
Of immaculate virtues in all that lives,[1]
And, by the wind of his Divine Commiseration,
Disperses that web of clouds,—the Obscurations of Defilement and of Ignorance.

The summary given in these 2 verses is respectively explained in the following eight and ten:—

3. Who and by what means is to be converted,
What is to be the aim,[2] and at what place and time,—
Without having any constructive thought regarding all of this,
[68 b. 1.] The Sage always acts completely free from effort.

4. Indeed he does not give himself up to thoughts
As to what may be the constitution of the convert,
Which of the many means of conversion is to be used,
Where and when it is to be accomplished, the place and the time,

5. And, as concerns the factors of deliverance[3] and their foundation,
Their result and the favourable object,[4]
The Obscurations and the conditions for their removal.

6. The factors of deliverance are the 10 Stages,
And the 2 Accumulations[5] are their cause,
The result—it is Supreme Enlightenment,
And the living being (fit for the attainment of it)
Represents the favourable sphere.

7. The Obscurations are the innumerable forms of defilement,
The secondary defiling forces[6] and their residues,[7]

---

[1] The fundamental element or Essence of the Buddha.

[2] Of the conversion.

[3] *nairyāṇika* = *ṅes-ḥbyin.* [4] *parigraha* = *yoṅs-ḥdzin.*

[5] Of virtue and wisdom (*puṇya-jñāna-saṁbhāra*).

[6] *upakleśa* = *ñe-baḥi-ñon-moṅs.* [7] *vāsanā* = *bag-chags.*

And the factor which always suppresses them
Is the great Commiseration (of the Buddha).

8. These 6 points, taken respectively,
Are known to have a resemblance
With the ocean, with the sun, with space,
With a treasure, with clouds, and with the wind.

9. Being endowed with the waters of Wisdom,
And with the jewels of virtuous properties,
The stages of perfection resemble the ocean;
By administering help to all living beings,
The two accumulations are akin to the sun.

10. Great and extensive, without middle or end,
Supreme Enlightenment is like the element of space;
Being the Essence of the Supreme Buddha,
The element of the living beings resembles a treasure.

11. Accidental, pervasive, and essentially unreal,
The defiling elements are like a multitude of clouds,
And, bringing about the removal of these,
The Great Commiseration is like a mighty wind.

12. Performing acts of deliverance for the sake of others,
Perceiving the identity of himself and the living beings,
And, knowing no termination in his (altruistic) work,
The Buddha acts uninterruptedly, as long as the world exists.[1]

The 9 Examples illustrating the Acts of the Buddha.

It is said[2] that the Buddha is characterized as neither becoming originated nor disappearing (anew). Being thus immutable, he cannot be regarded as acting (in the ordinary sense) [69 a. 1.]. But, free from all (dialectical) thought-construction, he, without any effort, uninterruptedly exercises the special activity of the Buddha. Such

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[1] *āsaṁsāram* = *ḥkhor-ba-ji-srid-du.*

[2] In the Jñāna-āloka-alaṁkāra sūtra. Kg. MDO. III. 278 b. 6.

is his maguanimous nature. The following verse illustrates this magnanimity (of the Buddha) by examples in order to arouse faith in the inconceivable sphere of the Buddha with those who are free from doubt and error.—

13. Like Indra,[1] like the celestial drum,[2] like a cloud,[3] and like Brahma,[4]
Like the sun,[5] and like the wish-fulfilling gem,[6]
Like the echo,[7] like space,[8] and like the earth,[9]—
Such is the Buddha in his acts.

This verse has a resemblance with a main aphorism. The variety (of examples) is now to be demonstrated in detail. This we have in successive order in the remaining part of the text:—

I. It is said that the Buddha appears like the form of Indra.[10]—

14. Suppose here were a surface
Of the purest Vaiḍūrya stone,
And, owing to its purity, the chief of the gods,
With the multitude of the daughters of the gods,

15. The great palace of Vijaya,
And the other abodes of the gods,
With all their various dwellings,
And their manifold objects of enjoyment
Were to be perceived on that surface.

---

[1] The example illustrating the miraculous essence of the Buddha's Body. Dar. 211 a. 2—4.

[2] Ditto—of the Buddha's Word. Ibid.

[3] Ditto—of the Buddha's Mind. Ibid.

[4] Ditto—of the corporeal and oral acts. Ibid.

[5] Ditto—of the mental acts. Ibid.

[6] Ditto—of the inconceivable nature of the Mind. Ibid.

[7] Ditto—of the inconceivable nature of the Word. Ibid.

[8] Ditto—of the inconceivable nature of the Body. Ibid.

[9] Ditto—of the foundation of the Buddha's activity. Ibid.

[10] Jñana-āloka-alaṁkāra-sūtra. Kg. MDO. III. 278 b. 6—280 b. 1.

16. Suppose then, that multitudes of men and women,
Abiding on that surface of the earth,
Would come to see the vision,
And utter the following entreaty:

17. May we, at an early date
Become like that chieftain of the gods!—
And, in order to attain such a state,
They would abide in the practice of virtue.

18. Owing to these their virtuous deeds,
They, without having a notion
That (the form perceived by them) was only a vision,
Would, after passing away from this earth,
Become reborn in the realm of the gods. [69 b. 1.]

19. That vision (of Indra), by itself,
Would be devoid of thought and motionless;
Nevertheless, (appearing) on the surface of the earth,
It would aid in the attainment of a great aim.

20. Similarly, if one is possessed of purest virtue, faith, &c.,
Conditioned by the practice of these virtues,
Appearing in one's mind, the Supreme Buddha,
Endowed with all his marks and features,

21. Walking and rising,
Sitting and lying,
Exercising different forms of activity,
Preaching the Doctrine of Quiescence,

22. Silent and abiding in concentrated trance,
Showing many miraculous apparitions,[1]
Possessed of majesty and glory in his acts,
Can be perceived by the living beings.

23. Having seen him, one becomes full of desire,
And acts for the attainment of Buddhahood;

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[1] *prātihārya = cho-ḥphrul.*

And, having brought to development all the factors,
One comes to attain the desired position.

24. Thus, the apparition of the Buddha,
Completely free from constructive thought and motionless,
Abides, nevertheless, here in this world,
And aids in the attainment of the highest aim.

25. The ordinary beings, they do not know
That this is a reflection of their own mind,[1]
But they perceive the form (of the Buddha),
And this leads to the fulfilment of their aim.

26. Gradually, on the foundation of this perception,
Those that abide in this (great) Vehicle
Come to see, by transcendental vision,
The sublime Cosmical Body within themselves.

27. Suppose the whole of the earth would become
Free from all unevenness and stain,
And grow smooth, shining and pure
Like a clear and beautiful Vaiḍūrya stone.
And, owing to its purity, the numerous abodes of the gods
And the form of Indra would appear on it;
But, as this surface would gradually lose its smoothness,
The vision (thereon) would subsequently disappear.

28. However, anxious to attain (the desired state),
Devoting themselves to worship,
To obeissances, charity and the like, [70 a. 1.]
The multitudes of men and women
Would offer flowers with minds full of sublime desire.
Like that, in order to attain (the state of) the Lord of Sages,
Whose form appears in the mind as in a pure Vaiḍūrya stone,
The sons of the Buddha, with minds full of delight,
Direct their minds toward Supreme Enlightenment.

---

[1] A very pregnant expression of Āryāsanga's idealistic views.

29. As on the pure surface of Vaiḍūrya
The reflection of the highest god's body is perceived,
Similarly on the pure surface of a living being's mind
There appears the reflection of the Body of the Highest Sage.

30. The appearance and disappearance of this reflection of the living beings
Proceeds in accordance with their own mind,
Which can be either serene or turbid;
And as the reflection (of Indra)
Only appears as arising and vanishing,
So the existence and disappearance (of the Buddha's form)
Is not to be perceived as a reality.

II. It is said that (the Word of the Buddha) has a resemblance with the celestial drum.[1]

31. Just as, amongst the gods,
By the force of their previous virtues,
Without effort, without a special place,
Without form, without consciousness,
And without any constructive thought,

32. The drum of the Doctrine, again and again,
Summons the inattentive gods
By the sounds of "evanescence," of "suffering,"
Of "impersonality," and of "quiescence."[2]

33. In a similar way, being all-pervading
And free from effort and the like,
The Buddha comprises all living beings by his Word,
And shows his Doctrine to the worthy.

34. As, amidst the gods, the sound of their drum
Arises as the result of their own virtuous deeds,
In a like way, in this world, the Doctrine of the Lord,

[1] Jñāna-āloka-alaṁkāra-sūtra. Kg. MDO. III. 280 b. 1—282 a. 4.

[2] The 4 main aphorisms of the Doctrine.

Is, though preached by him, a result
Of the (virtuous) deeds of the living beings.

35. Devoid of effort, place, form, and constructive thought,
[70 b. 1.] The sound (of the celestial drum) is conducive to quiescence,
Similarly the Doctrine, devoid of these 4 (properties),
Conveys the realization of Nirvāṇa.

36. In the city of the gods the sound of their drum,
Beating uninterruptedly, arouses their fearlessness,
And at the time of their starting to battle with the passionate (Asuras)
Vanquishes these and keeps off distraction.
In a similar way, in this world, the Word of the Buddha,
Speaks of the Path for overcoming the passions
And the sufferings of a living being,
Which Path is conditioned by profound meditation
And mystic absorption in the Immaterial Sphere.[1]

Now, why has the drum of the Doctrine only been referred to (as an example), and not the cymbals and the other forms (of celestial music). These are likewise a product of the previous (virtuous) deeds of the gods, and appear in this Sūtra as accompanying the drum which is delightful to the ears of the gods.—(We answer:—They are not referred to, since) they have 4 points of dissimilarity with the voice of the Buddha. What are these?—(The fact of) being limited,[2] of not affording help, of not causing (real) felicity, and of not being conducive to deliverance. On the other hand, the drum of the Doctrine summons all the multitudes of inattentive gods, and its sound never ceases. For this reason it is demonstrated as not being limited (or local). Then it protects from the fear of being harmed by the Asuras and the other hosts of adversaries, and directs toward the sphere of attention. Therefore it appears as administering real help. Further-

[1] *catvāri dhyānāni* and *ārūpya-samāpattayaḥ*.

[2] *prādeśika* = *ñi-tshe-ba*.

more, it puts an end to the impure joy of sensual desire and is conducive to the true bliss, the supreme delight of the Doctrine. It thus brings about the attainment of (real) felicity. And, (finally) it utters the sounds, the words "evanescence," "suffering" [71 a. 1.], "impersonality," and "non-substantiality," and brings about the pacification of all harm and misfortune. Consequently, it appears as being conducive to deliverance. In short, the sphere of the voice of the Buddha has a resemblance with the drum of the Doctrine through these 4 characteristic properties, and is superior (to all other sounds). Accordingly, we have now a verse referring to the spherial potency of the Buddha's voice:—

37. As it has regard for all living beings,
Administers help, grants the Highest Bliss,
And manifests the 3 miraculous powers,[1]
The voice of the Lord is superior
To the sounds of the celestial music.

These 4 points of superiority are in short demonstrated in the 4 following verses in successive order:—

38. The tremendous sound of the celestial drum
Does not reach the ears of the inhabitants of the earth,
But the drum-like voice of the Buddha
Reaches the living beings who abide
Even in the lowest spheres of the world.

39. In the region of the gods, the celestial music,
Of which there are many millions of forms,
Sounds only in order to kindle the flames of desire,
But the unique voice of those
Whose essence is Highest Mercy
Sounds in order to calm the fire of suffering.

40. Amongst the gods, the sweet and pleasant sounds of their music
Only enhance the emotion of the mind,

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[1] *prātihārya* = *cho-ḥphrul.* Cf. below.

(On the contrary) the voice of the merciful Buddha
Summons one to give up the mind
To the practice of profound meditation.

41. In short, that which is the cause of bliss,
In all the regions of the world, the celestial and the earthly,
Is said to have its foundation in the unique voice
Which pervades the whole of the world without exception.
[71 b. 1.]

Now, (as regards the miraculous manifestations of the Buddha) we have first of all the corporeal manifestation; as it pervades all the regions of the world in the 10 quarters of the sky, it is called "the manifestation of the Buddha's miraculous power."[1] Then there is the miraculous manifestation of (the faculty of) revealing the secret mental acts of the living beings.[2] It is due to the knowledge of all the varieties of the spiritual element. And finally we have the miraculous manifestations of (the Buddha's Teaching). These are the precepts and instructions[3] delivered by utterances of the Buddha's voice, which refer to the Path conducive to deliverance. Thus, the unimpeded voice of the Buddha manifests itself as illimited, akin to the element of space. It cannot however be heard in all its forms and everywhere. The reason consists in the defects of the living beings, but not in those of the voice (since there are none). The following verse demonstrates this, and shows that the defects are to be found only with those who are not able to hear:—

42. Those that are deprived of the faculty of audition
Cannot hear the subtle sounds,
And, likewise not all the sounds can reach,
Even the ears of those who are possessed
Of divine, superhuman audition.

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[1] *ṛddhi-prātihārya = rdzu-ḥphrul-gyi-cho-ḥphrul.* M. V. § 16. 1.

[2] *ādeśanā-prātihārya = kun-brjod-paḥi-cho-ḥprul.*

[3] *anuśāsanī-prātihārya = rjes-su-bstan-paḥi-cho-ḥphrul.*

43. In a similar way the Doctrine, exceedingly subtle,
As it is the object of Transcendental Knowledge,
Can reach only the ear of one
Whose mind is free from defilement.

III. It is said that (the mind of the Buddha in its activity) is like a cloud.[1]—

44. As, in summer-time, the clouds,
The cause of an abundant harvest,
Discharge, without any effort,
Their torrents of water upon the earth,—

45. In a like way, from the clouds of Commiseration
The rain of the waters of the Lord's Highest Doctrine
Is the cause of the harvest of virtue with living beings,
And descends without any searching thought.

46. [72 a. 1.] As, amidst the living beings
Who venture on the path of virtue,
The clouds, agitated by the wind,
Discharge their torrents of rain;
Similarly, as the virtues of the living beings
Grow through the wind of Commiseration,
The rain of the Highest Doctrine
Descends from that cloud which is the Buddha.

47. Representing Highest Wisdom and Mercy
Abiding in the inalterable pure celestial sphere,
And having for his essence the immaculate waters of concentration and memory,
The Lord of Sages is like a cloud
The cause of the harvest of virtue in this world.

With regard to the varieties of the "receptacles"[2] (of the waters of the Doctrine), we have:—

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[1] Jñāna-āloka-alaṁkāra-sūtra. Kg. MDO. III. 282 a. 4—283 a. 5.

[2] *bhājana* = *snod.*

48. Cool, sweet, soft, and light
Is the water descending from the clouds,
But having touched on earth such places
That are filled with salt and the like,
It becomes possessed of many different tastes.

49. Similar is the rain of the Doctrine
Concerning the eightfold Path of the Saint;[1]
Abundant, it issues from the clouds of mercy,
But, owing to its repositories, the hearts of the living beings,
It subsequently assumes a variety of forms.

With regard to the manifestations (of the Buddha's mind), which are independent (from the character of the converts), we have:—

50. The three categories of living beings,
Those that have faith in the Great Vehicle,
Those of intermediate character, and the hostile,
Are (respectively) like men, like the peacocks,
And like the ghosts[2] (with regard to the rain).

51. When, at the end of spring, there are no clouds,
The human beings and the birds that do not move in the skies are distressed,
And, on the contrary, when, in summer-time,
The rain descends on earth, the ghosts are suffering;
Similar is the state of the living beings
Desirous of the Doctrine and hostile to it,
When, from the clouds of Commiseration,
The waters of the Doctrine descend or not.

52. Discharging thick drops of rain, hail and lightening,
The clouds have no special regard
[72 b. 1.] For the small insects and the inhabitants of the caves,
Similar are the clouds of Wisdom and Mercy
With their subtle and their grand methods and means.

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[1] *ārya-aṣṭāṅga-mārga* = *ḥphags-paḥi-lam-yan-lag-brgyad.*

[2] *preta* = *yi-dvags.*

They (eject the rain of the Doctrine) independently
From those that are purified from passion
And those who indulge in egoistic views.

As concerns the fact that (the rain of the Doctrine) quenches the fire of suffering, it is said:—

53. Five are the paths by which one travels
Through beginningless and endless birth and death in the Saṁsāra,
And there is no happiness in these 5 states of existence,
As there cannot be a sweet odour with impurities.
The suffering is constant, it is like the feeling
Which is produced through the contact with fire,
With weapons, ice, salt,[1] and the like;
But the rain of the Doctrine which descends
From the clouds of mercy can pacify it.

54. With the gods,—transmigration, and with men—
The constant search of objects of desire—,
This is suffering; having come to this conviction,
Even the highest of gods and men,
Grown wise, will have no desires;
Guided by wisdom and by the Word of the Buddha,
They perceive: "This is suffering, this its cause,
And this is its extinction."

55. The illness is to be cognized, its cause removed,
The state of happiness attained, and the remedy used;
Like that, Phenomenal Life, its Cause, Extinction, and the Path[2]
Are to be cognized, removed, realized, and resorted to.

IV. It is said that (the Buddha in his acts) is like the great Brahma:[3]—

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[1] Dar. 118 b. 1.—Like salt put on a wound.

[2] The 4 Truths of the Saint.

[3] Tib. *tshaṅs-pa-chen-po.* Jñāna-āloka-alaṁkāra-sūtra. Kg. MDO. III. 284 b. 5—286 a. 7.

56. As Brahma, without moving from his abode,
In all the regions of the gods
Demonstrates his apparition without effort,

57. In a similar way, in all the regions of the world,
The Lord, though motionless in his Cosmical Body,[1]
Shows himself in apparitional forms
Without effort to those that are worthy. [73 a. 1.]

58. Just as Brahma, never moving from his abode,
Manifests himself in the World of Desire,[2]
Is seen by the gods, and this perception
Pacifies the desire of the objects (of enjoyment),—
Similarly the Lord, though motionless in his Cosmical Body,
Is seen by the worthy in all the regions of the world,
And this his vision removes for ever all defilement.

59. As owing to the vows of Brahma himself[3]
His vision is perceived without effort,
So is the Apparitional form (of the Buddha),
Which becomes originated by itself.

With regard to the fact of the Buddha's being invisible (for some) we have:—

60. Manifesting the descent from Tuṣita, the entrance into the womb,[4]
Birth, and the arrival at his father's palace,
His merry life (amongst noble women),
His existence in solitude, the victory over the Evil One,
The attainment of Supreme Enlightenment,
And the teaching of the Path that leads to the city of Peace,
The Lord is inaccessible to the eyes of the unworthy.

V. It is said (that the Buddha in his mental acts) is akin to the sun:[5]—

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[1] Cf. above. [2] *kāma-dhātu* = *ḥdod-khams.*

[3] Dar. 120 a. 1. [4] *garbha-avakrānti* = *lhums-su-ḥjug-pa.*

[5] Jñana-āloka-alaṁkāra-sūtra. Kg. MDO. III. 284 b. 5—286 a. 7.

61. Warmed by the sun, at one and the same time,
The lotus flower expands and the Kumuda folds its leaves;
But the sun, it has no searching thought
About the qualities and the defects
Of the water-born flowers as they open and fold.
Similar to that is the Saint (in his acts).

The living beings are by nature of 2 kinds, viz. the converts and the non-converts. Now, as concerns the converts, they appear as similar to a lotus flower and to a receptacle of pure water:—

62. Free from any searching thought,
The sun, expanding its light, simultaneously, everywhere
Makes the lotus flower unfold its leaves
And causes to ripen (other kinds of plants).

63. Similar is that sun which is the Buddha
With its rays—the Highest of Doctrines;
Free from a searching thought, they are directed
Upon the converts resembling lotus flowers.

64. Arising in the heavens of Enlightenment
As the Cosmical Body and the visible forms, [73 b. 1.]
The Sun of Omniscience casts the rays
Of Divine Wisdom over all living beings.

65. Indeed, in (the minds of) all the converts
That are like receptacles of purest water
The innumerable reflections of that sun
Which is the Lord simultaneously appear.

Thus, the Buddhas, though they are free from dialectical thought-construction, appear to the 3 categories of living beings,[1] and teach their Doctrines. With respect to this their character they have a resemblance with the sun:—

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[1] Dar. 221 a. 3.—Those who have a firm conviction regarding that which is right, those that are uncertain, and those who are definitely rooted in error.

66. Being always all-pervading
In the sphere of the Absolute, infinite like space,
The sun of the Buddha casts (its rays) on the converts,
As if they were mountains, in accordance with their merit.

67. The sun, great, radiant, and shining,
And illuminating the whole of the world,
Gradually casts (its rays) on the high,
The intermediate, and the lower mountains;
Similar is the sun of the Buddha which gradually
Casts its rays on the multitudes of living beings.

The light of the Buddha is superior to that of the sun. Indeed—

68. (The power of) penetrating into all the different worlds
And all the regions of the sky does not exist with the sun,
And it likewise cannot remove the darkness of ignorance
And demonstrate the essence of everything cognizable;
But the multitudes of rays which, in a variety of colours,
Emanate from him who is endowed with Highest Mercy.—
They illuminate and show the essence of all things.

69. The living beings who, at the time of the arrival of the Buddha,
Are like blind, obtain sight and, free from all harm,
Cognize the truth by this perception,
And those blinded by ignorance,
Who have fallen into the sea of worldly existence,[1]
And are obscured by the darkness of false views,
Have their minds illuminated by the light of the sun of the Buddha
And come to perceive the Truth unseen before.

VI. It is said that the Buddha in his acts is like the wish-fulfilling gem:[2]—

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[1] *bhava-ārṇava = srid-paḥi-mtsho.*

[2] Jñāna-āloka-alaṁkāra-sūtra. Kg. MDO. III. 286 a. 7—287 a. 4.

70. Just as the wish-fulfilling gem [74 a. 1.]
Free from a searching thought, simultaneously,
Fulfills, in every case separately, all the desires
Of those who have in view a special aim,—

71. In a similar way, through reliance upon the Buddha,
Those possessed of different thoughts and inclinations
Come to hear the Doctrine in its various forms.—
But the Buddha has no searching thought regarding them.

72. As the jewel fulfilling all wishes, without effort,
Grants to others the objects desired by them,
Similarly the Sage abides as long as the world exists,
Acting without effort for the sake of others in accordance with their merits.

It is said that the appearance of the Buddha (in this world) occurs very rarely. Indeed:—

73. Just as precious jewels, concealed
Under the ground or in the depths of the ocean,
Are hard to be obtained here by those who are desirous of them;
Similarly we know that with the living beings
Who are unworthy and overpowered by the passions
The perception of the Buddha by their mind
Is exceedingly hard to be secured.

VII. It is said that (the voice of the Buddha) is like the sound of the echo.[1] Indeed:—

74. Just as the sound of the echo
Arising from vocal intimation[2]
Is free from searching thought, is not articulated,
And has no real foundation, neither external nor internal,

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[1] Ibid. 287 a. 4—288 a. 5.

[2] *vijñapti* = *rnam-rig.*

75. Similar to it is the voice of the Buddha.
It arises through the intimations of others,[1]
Is devoid of searching thought, is inconceivable,
And has no real foundation, neither within, nor without.

VIII. It is said that (the inconceivable character of the Buddha's Body) has a resemblance with space:[2]—

76. Immaterial, invisible,
Inaccessible to the senses,
Without support and without foundation,
Formless and incapable of being pointed to—such is space.
77. Although it is experienced (as divisible)
In higher and in lower (parts),
This is not its true nature,
Which is that of being one whole. [74 b. 1.]
Similarly, though the Buddha is seen in all his different forms,
He is not such as we perceive him
(Being unique and undifferentiated).

IX. It is said that (the true Essence of the Buddha as the foundation for his activity) is like the earth:[3]—

78. As all that is produced by the earth,
Being, unconsciously, supported by it,
Can thrive, show (its growth), and expand,
In a like way, having, without any searching thought,
Their foundation in that soil which is the Supreme Buddha,
The roots of virtue of the living beings
Can thrive in all their different forms.

The meaning of all these examples is in short as follows:—

79. The performance of these and those acts without effort
Is not to be perceived (by us). Therefore,

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[1] Dar. 222 b. 5. The acts of worship and reverence produced by faith, &c.

[2] Jñāna-āloka-alaṁkāra-sūtra. Kg. MDO. III. 288 b. 4—289 a. 5.

[3] Ibid. 288 a. 5—288 b. 4.

For the sake of clearing the doubts of the converts,
These 9 examples have been demonstrated.

80. And the discourse in which these examples
Are shown in detail, by its very name,[1]
Shows the necessity of their indication.

81. Adorned[2] by this magnificent light[3]
Of the knowledge[4] which is the result of study,
The wise will speedily penetrate[5]
Into the whole of the sphere of Buddhahood.[6]

82. The subject discussed is illustrated
By the form of Indra on the Vaiḍūrya surface,
And the other examples, nine in number;
Apprehend thou, in short, their meaning.

83. The apparition, teaching, and the all-pervading character,
The miraculous manifestations (of the corporeal and mental acts),
The emanation of the Highest Wisdom,
The inconceivable nature of body, speech, and mind,
And the character of Great Commiseration
All this is demonstrated here.

84. The mind of the Buddha with which all exertion
Is completely purified, since it is free
From every kind of thought-construction,
Is like the apparition of the reflected form
Of Indra on the surface of the Vaiḍūrya stone.

85. The proposition[7] is here the pacification of effort,
And the mind free from searching thought is the logical reason,[8]

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[1] Sarva-buddha-viṣaya-avatāra-jñāna-āloka-alaṁkāra-sūtra.

[2] *alaṁkṛta = brgyan-pa.* [3] *āloka = snaṅ-ba.*

[4] *jñāna = śes-pa* or *ye-śes.* [5] *avatariṣyanti = ḥjug-par-ḥgyur.*

[6] *sarva-buddha-viṣaye = saṅs-rgyas-kyi-psyod-yul-kun-la.*

[7] *pratijñā = dam-bcaḥ.* [8] *hetu = gtan-tshigs.*

And, in order to prove its analytical character,[1]
The examples[2] of the form of Indra, &c., are given.

86. Here the meaning of the subject is as follows:—
The apparition of the Buddha's Body and the other aspects
Are manifested without any effort whatever,
Since the Teacher is not liable to birth and death.

[75 a. 1.] Now, with reference to this subject, we have moreover the following 4 verses which contain the summary of all the examples:—

87. He who appears like Indra,
Like the celestial drum, and like a cloud,
Like Brahma, the sun, and the king of wish-fulfilling gems,
Like the echo, like space, and like the earth,
And acts without effort for the sake of others
As long as dures this world's existence,—
He is cognized by the Saint in meditation.

88. The apparition is like the reflected form
Of the chief of the gods on a precious stone,
And the excellent teaching is like the celestial drum,
The all-penetrating Wisdom and Love, they are like clouds,
Pervading all that lives up to the highest limits of existence.[3]

89. Like Brahma, the Lord is motionless in the immaculate plane,
But shows himself in many apparitional forms,
Like the sun is the Divine Wisdom that ejects its light,
And similar to the pure wish-fulfilling gem is the Buddha's mind.

90. Like the echo, the Buddha's Word is not produced by effort,
His Body is, like space, all-pervading and eternal,
And the state of Buddhahood[4] is like the earth,

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[1] *svabhāva-hetu* = *raṅ-bžin-gtan-tshigs*. As this verse shows, the *svabhāva-hetu* and the syllogism founded upon it were already known to Āryāsanga.

[2] *dṛṣṭānta* = *dpe.*

[3] *bhavāgra* = *srid-rtse.*

[4] *buddha-bhūmi* = *saṅs-rgyas-kyi-sa.*

Being the ground for the growth of those remedies
Which are the virtuous elements of the living beings.

Now, according to these examples, Buddha the Lord is, for ever, unsubjected to birth and disappearance. How is that? We perceive (the Buddha) as becoming born and disappearing, and in such a form he makes manifest, without effort and uninterruptedly, his activity amongst the living beings. To this we say:—

91. The causes for the perception of the Buddha
In the mind, pure like the Vaiḍūrya stone,
Is the intensity of the faculty of faith
Owing to which this purity of the mind is preserved.

92. In accordance with the origination and bereavement of virtue
[75 b. 1.] The form of the Buddha appears and disappears;
But, similar to Indra, the Lord
In his Cosmical Body neither becomes born, nor does he vanish.

93. Thus, without any exertion and effort,
(Emanating) from the Cosmical Body which neither arises nor disappears anew,
He manifests as long as the world exists
The apparition (of his body) and his other acts.

The Points of Dissimilarity between the Examples and the Manifestations of the Buddha.[1]

94. Such is the meaning of all these examples,
And such the order (in which they are given);
However the subject has not been discussed
With regard to the dissimilarity that exists
Between the examples and the topics expressed by them.

95. (Indeed), the Buddha is like a reflected form,
But the latter, being voiceless, cannot match him;
He is like the drum of the gods, but this one

[1] The following verses contain the so-called *vyatireka-alaṁkāra.*

Is not like him in every respect,
Since it is not always efficient.

96. (His mind) resembles a great cloud,
But (the cloud) is not completely like it,
Since it does not remove the seed of all that is harmful;
He has a similarity with the great Brahma,
But the latter is not perfectly akin to him,
Since he does not bring (all living beings) to maturity.

97. He is similar to the form of the sun, but as the sun
Does not completely dispel all darkness, it cannot match him;
He appears like the jewel that fulfills all wishes,
But this jewel is not completely like him, as it is not so hard
to be obtained.

98. He resembles the echo, but as the latter
Is a product of causes, there is no perfect similarity;
He is like space, but space is not the foundation
Of virtue; therefore it is not akin to him.

99. (The Buddha) is like the surface of the earth,
But as he is the support for the continuance
Of the welfare of all that lives, mundane and supermundane,
(There is no perfect similarity between them).

100. Indeed, on the foundation of the Buddha's Enlightenment,
The Path that leads out of this world takes its origin,
And, by the deeds of virtue, the saintly Path,
The degrees of mystic trance,[1] the immeasurable feelings,[2]
And the absorption in the Immaterial Sphere[3] is conditioned.

Finished the exposition of the acts of the Buddha, the 4th chapter of the investigation of the sources of the 3 Jewels called "The Sublime Science of the Great Vehicle to Salvation." [76 a. 1.] Finished the explanation of the subjects contained in the verses.

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[1] *dhyāna = bsam-gtan.* [2] *apramāṇa = tshad-med-pa.*
[3] *ārūpya-samāpatti = gzugs-med-kyi-sñoms-ḥjug.*

V. The Merits of Founding one's Belief in the Doctrine of the Essence of Buddhahood.

After this we have 6 verses referring to the merits of those who found their belief in the 4 topics[1] which have been described:—

1. The element of Buddhahood, the Enlightenment of the Buddha,
The Buddha's properties, and the Buddha's acts,—
They are inaccessible even to the purest minds,
Being the exclusive sphere of the Leaders (of the world).

2. But the Sage[2] who is full of faith in these features of Buddhahood
Becomes a receptacle of all the mass of the Buddha's properties,
And, experiencing the highest delight in these unthinkable virtues,
Surpasses the merits of all other living beings.

3. One, being desirous to attain Enlightenment,
And possessed of gold and jewels
Equal in number to the sands in all the worlds of the Buddhas,
Daily offers them to the Lord of the Doctrine;
Another, if he hears but one word (of this Teaching)
And through this attains faith, will reap merit
Greater than that of such an offering.

4. One, wise and striving for Supreme Enlightenment
During numerous æons, without effort,
Preserves body, speech and mind in stainless chastity,—
Another, if he hears but a word of this teaching
And through this comes to faith, can reap
Merit, greater than that of the purest morals.

5. One gives himself up to mystic absorption
Suppressing the fire of passion in the 3 spheres of this World,

[1] The Essence of Buddhahood, Supreme Enlightenment, the Properties and the acts of the Buddha.

[2] The Bodhisattva.

And, transferred to the limits of the abode of the gods and of Brahma,
Meditates upon the means of attaining
The inalterable state of Supreme Enlightenment;
Another, if he hears but one word (of this teaching)
And through it comes to faith, will reap [76 b. 1.]
Merit, greater than that of deepest meditation.

6. Charity, it secures objects of worldly enjoyment,
Morality leads to blissful existence,[1]
And deep meditation is conducive to the removal of defilement;
But Highest Wisdom completely removes all defilement and ignorance,
Therefore it is superior (to all other virtues),
And its source is the study (of the Doctrine).

The meaning of these verses is explained in the following nine:—

7. The fundamental element, its metamorphose,[2]
The properties, and the acts pursuing the welfare (of the living beings)
These are the 4 points discussed,
Which are accessible only to the Wisdom of the Buddha.

8. But the Sage who becomes full of faith,
As regards their existence, power, and virtuous qualities,
Becomes worthy of attaining the position
Of the Buddha at an early date.

9. Indeed, he is full of devotion and faith
That this inconceivable sphere exists,
That one like himself can realize it,
And, having once attained it, becomes endowed with such properties.

---

[1] *svarga* = *mtho-ris.*

[2] *parāvṛtti* i.e. the metamorphose of the element of Buddhahood through the purification from all defilement (Dar. 229 b. 4).

10. One becomes a receptacle of zeal,
Of energy, faith, and concentration,
Of Highest Wisdom and all the other virtues,
And the mind directed toward Enlightenment[1]
Is always extant with such (a Saint).

11. And, owing to its constant presence,
The son of the Buddha cannot be diverted (from his aim),[2]
Brings to accomplishment the Highest Virtues,
And becomes possessed of perfect purity.

12. The Highest Virtues are 5 in number,[3]
And there being no thought-construction
With regard to their 3 aspects,
Their accomplishment represents perfect Purification,
Since all hostile elements are completely removed.

13. The Highest Charity[4] consists of all the virtues of granting gifts,[5]
The Highest Morality represents (the quintessence of) moral merit,[6]
Patience and concentration of mind arise from deepest meditation,[7]
And energy is peculiar to all of them.[8] [77 a. 1.]

14. That which represents constructive thought
Regarding the 3 aspects of activity[9]
Is considered to be the Obscuration of Ignorance,[10]

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[1] *bodhi-citta* = *byaṅ-chub-kyi-sems.*

[2] *avaivartika* = *phyir-mi-ldog-pa.*

[3] I.e. the first 5 Transcendental Virtues, representing the Accumulation of Virtue (*puṇya-saṁbhāra;* Dar. 231 a. 5).

[4] *dāna-pāramitā.*

[5] *dānamaya-puṇyakriyā-vastu.*

[6] *śīlamaya-puṇyakriyā-vastu.*

[7] *bhāvanāmaya-puṇyakriyā-vastu.*

[8] Cf. Sūtrālaṁkāra XVI. 7. and Commentary.

[9] Dar. 231 b. 5.—The habit of maintaining the separate reality of subject, object and act (*trimaṇḍala*).

[10] *jñeya-āvaraṇa.*

And the thoughts concerning the reality of envy and the like
We esteem to be the Obscuration of Moral Defilement.[1]

15. But, without Highest Wisdom,[2] all the other virtues
Are not possessed of the factors for removing (both) the Obscurations.
Therefore Highest Wisdom is superior (to all),
And, as the source of it is study (of the Doctrine),
It is this study which is most important.

16. Thus, on the foundation of authoritative Scripture[3] and of Logic
I have expounded (this treatise) in order to attain
Perfect purification, for myself, exclusively,
And to assist those whose mind is full of faith
And of the complement of highest virtue.

Next we have a verse concerning the way how (the treatise) explains (the subject-matter):—

17. As, with the aid of a lamp, of lightning,
Of a precious stone, the sun, and the moon,
Those possessed of vision are able to see,—
Similarly, I have explained all this,
Relying upon the Lord, who illuminates
By (his perfect knowledge of) the meaning,
The words, and the elements, and by his flashes of idea.[4]

Then comes a verse regarding that which has been explained:[5]—

18. The word which is connected with the Doctrine
That pursues the (ultimate) aim (of mankind),

---

[1] Acc. to the Tibetan authors, this is the standpoint of the Prāsangikas, who consider realism in general to be the Obscuration of Moral Defilement.

[2] *prajñā* = *śes-rab* in the sense of *prajñā-pāramitā.*

[3] *āgama* = *luṅ.* Dar. 232 a. 6.—The Sūtras commented by the Uttaratantra.

[4] The 4 methods of intense penetration (*pratisaṁvid*).

[5] The Word of the Buddha (*pravacana*).

Is conducive to the removal of defilement in the 3 spheres of this world,
And demonstrates the bliss of Quiescence,—
Is that of the Great Sage; all that disagrees with it is of other origin.

Next we have a verse concerning that by means of which (this Word of the Buddha) is explained:[1]—

19. That which, referring exclusively to the Teaching of the Lord,
Is an explanation (of this Teaching) by one
Whose mind is completely free from distraction,
And agrees with the Path leading to Salvation
Is to be revered as if it were
The Word of the Great Sage himself.

With regard to the means of preserving oneself from becoming deprived (of this Doctrine) we have the following verses:—

20. In this world there is absolutely none wiser than the Buddha,
No other who were omniscient and perceiving
All that exists and the essence of all things;
Therefore, do not have any confusion regarding
The discourses held by the Sage himself;[2]
Otherwise, the precepts of the Lord will be subverted,
And the Highest Doctrine will undergo harm. [77 b. 1.]

21. The depreciation of a Saint by those possessed of passion and ignorance,[3]
And the contempt regarding the Doctrine taught by him
Is always produced by erroneous views;
Therefore let not your mind become mingled

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[1] The Exegetical Treatises (*śāstra*) interpreting Scripture. Cf. my translation of Bu-ton pp. 25 and 42.

[2] Dar. 233 b. 5—6. The consideration of the discourses of conventional meaning to express the direct one and the reverse, and the depreciation of some of the precepts by saying: "This is not the Word of Buddha."

[3] Dar. 234 a. 4.—who say that the Hīnayānist is not a Saint, &c.

With the defilement of these views.—
Only clean a garment may be dyed,
But not one that is smeared with grease.

Concerning the causes for becoming deprived (of the Doctrine) we have:—

22. Want of intelligence, want of faith in the virtuous (Doctrine),
Indulgence in ill-suited pride,
Obscurity through the rejection of the Teaching,
Apprehension of the conventional[1] meaning as direct,[2]
Love of gain, adherence to false views,
Reliance upon one who insults the Doctrine,
The fact of being distant from those that maintain it,
And insufficient devotion,—through all this
One becomes deprived of the Doctrine of the Saints.

With reference to the result of this loss of the Doctrine we have:—

23. The wise, they need not be afraid
Of fire, of the violent poison of serpents,
Of murderers, and of thunder and lightning,
As are those who have rejected this profound Doctrine.
Indeed, fire, serpents, foes, and lightning,
They only deprive one of (this) life,
But they cannot inspire the fear
Of being reborn in the lowest of hells.[3]

24. Even one who, repeatedly relying on bad friends,
Is hostile to the Buddha and commits the vilest of sins[4]
In killing father, mother and the Saints,
And sowing dissention among the Highest Congregation,—
Even that man can speedily become delivered (from sin),

---

[1] *neyārtha* = *draṅ-don.*

[2] *nītārtha* = *ṅes-don.*

[3] *avīci* = *mnar-med.*

[4] *anantarya* = *mtshams-med-pa.*

If he reflects over the Absolute Essence.
But where is Salvation for one
Who in his mind is hostile to the Doctrine?—

Conclusion.

25. I have thus duly expounded the 7 subjects,—
The 3 Jewels, the perfectly pure element (of Buddhahood),
The immaculate Supreme Enlightenment,
And the Buddha's properties and acts.
May, by the merit I have acquired through this,
All these living beings come to perceive
The Lord Amitāyus[1] endowed with boundless light,
And, having seen him, may they become possessed
Of the sublime vision of the Highest Truth
And attain Supreme Enlightenment.

The meaning contained in these 10 verses is again explained by the following three:—[78 a. 1.]

26. Owing to what cause and for what motive,[2]
What and in what manner has been expounded,[3]
And what is the natural outflow[4] (of the Doctrine),[5]
This is demonstrated by 4 verses.

27. Two verses[6] refer to the means of self-purification,
And one[7]—to the cause of the bereavement of the Doctrine,
And then, the following 2 verses[8]
Demonstrate the consequences (of this).

28. And finally, the sphere (in which the converts are to be born),[9]
Their steadfastness (regarding the Teaching),
Their attainment of Enlightenment,

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[1] Tib. *tshe-dpag-med.*

[2] Verse 16. [3] Verses 17 and 18. [4] *niṣyanda-phala.*

[5] The treatises commenting Scripture, verse 19. [6] 20 and 21.

[7] Verse 22. [8] 23 and 24. [9] The circle of Amitāyus or Amitābha.

And the preaching of the Doctrine (by them),
In short the 2 forms of the result
Are spoken of in the last verse.[1]

Finished the exposition of the advantages (of being possessed of faith in the 7 sublime subjects),[2] the 5th chapter of the investigation of the sources of the 3 Jewels entitled "The Sublime Science of the Great Vehicle to Salvation."—End of the explanation of the meaning contained in the verses.—

Through this explanation
Of the precious Highest Doctrine of the Great Vehicle
I have reaped inconceivable merit;
May, by the force of it, all living beings become the receptacles
Of the immaculate jewels of this Highest Sublime Teaching.

Finished the teacher Āryāsanga's explanation of "The Sublime Science of the Great Vehicle," the work of the Lord Maitreya.—

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[1] Verse 25.
[2] Sic acc. to Dar. 236 a. 5—6.

Technical Terms.

Works, Authors, and Schools.